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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

Jackson, Miss., September 5, 1940

NEW SERIES
VOLUME XLII. No. 36

Who's Who and What's What

Kansas City Seminary, H. E. Dana president, opened with an increased attendance Sept. 2.

A Salvation Army cafeteria in New York City in its first month served 21,541 meals at five cents each.

All strength to Mayor La Guardia of New York who is making an effort to clean up the news-stands in that city.

H. Guy Moor, alumnus of William Jewell College and the Southern Seminary becomes pastor of Wornall Road Church, Kansas City, Oct. 1.

Associations meeting next week are: Calhoun County at Bethany Church, Sept. 10; Lebanon at Providence Church, Sept. 10-11; Sunflower at Rome, Sept. 12.

J. M. Baude, judge of the Chicago Boys' Court, says that from 30 to 35 per cent of those brought into his court have come because of drinking.

Mary Bramwell Booth, head of the Salvation Army in Belgium and granddaughter of the founder of the Army, has been interned in Belgium by the German government.

Did you know that missionaries are said to number: In Africa, 1 to every 80,000; In Korea, 1 to every 120,000; In Japan, 1 to every 170,000; In China, 1 to every 470,000?—Ex.

Telegram: Please urge Southern Baptists to join President Roosevelt in making Sunday, Sept. 8th a day of prayer for just and permanent peace among all nations.—W. W. Hamilton, President Southern Baptist Convention.

The Rev. Elbert S. P'Pool, 1311 Cherry Street, will conduct a two weeks' revival meeting at the Baptist tabernacle in Anniston, Ala., Sept. 15-29. The Rev. R. L. Howe is pastor of the tabernacle.—Hattiesburg American.

Iowa preachers have a book club, every member of which pays \$2.00 and every month a book is sent him, each one passing the book on to the next member of the club. It looks like a club of twelve men could do that most profitably.

The largest cities in the United States according to the recent census are as follows: New York, 7,380,259; Chicago, 3,384,556; Philadelphia, 1,935,086; Detroit, 1,618,549; Los Angeles, 1,496,792; Cleveland, 878,385; Baltimore, 854,144; St. Louis, 813,748; and Boston, 769,570.

Pastor Porter had Rev. Joe Bryant of Texas with him in the best meeting for years at Concord Church, Franklin County. The church members were greatly helped. There were eight for baptism. There were large crowds and good song services. The prayer groups were a great help.

Antioch Church, Attala County, held its revival meeting Aug. 18-23. Pastor C. F. Anglin was aided by Rev. J. S. Deal who brought great spiritual messages. Seven were added to the church, six by baptism, and the church greatly revived. Prayer is asked for this church of 40 members.

It may cost him a large number of Catholic votes but Mr. Willkie appealed to honest people, when he said he did not want any Coughlin votes, nor votes from anybody who was appealing to race or religious prejudice. He said he did not have to be president but he did have to live with himself after the election was over.

Grandview Church, Nashville, recently passed resolutions highly commending the thirteen years work of Pastor J. R. Kyzar and his wife.

Prayer meeting in Clinton church last week was in the hands of the Baptist Student Union. Young men who had been out among the churches working in evangelistic meetings and in training courses told of their experiences and how the Lord had blessed them. The people heard them gladly.

If Now Club and Five Thousand Club members and other loyal Baptists will send in the monies, we have opportunity to save \$100 on principal and \$720.00 interest on \$1500.00 bonds now available from one source. We have opportunities to have like amounts on \$5,000 other bonds available. We pledge to put this money in the right place if you will send it in.—D. A. McCall.

Mr. Willkie probably knew that Mr. Roosevelt would decline his invitation to debate the campaign issues jointly and publicly, and he was merely making a political gesture when he proposed the debate. Mr. Roosevelt has a full man-sized job on his hands to attend to his official business in times like this. To turn aside from these duties to make a political canvass would be condemned by people of both parties or no party.

Supt. St. John of the Bowery Mission in New York City says: "During prohibition we got the chronic drunk only on the Bowery; today we are getting the lawyer, the skilled employee, the professional man, the musician. All kinds are coming to us today; there is 300% more drunkenness since repeal than before. We deal with 150,000 to 250,000 of John Barleycorn's finished products each year, men who started with a social drink, took two or three cocktails, thought they could handle booze."

This is the concluding paragraph of President Roosevelt's call for a Day of Prayer: "Now, therefore, I, Franklin D. Roosevelt, President of the United States of America, do hereby set aside Sunday, September 8, 1940, as a day of prayer; and I urge the people of the United States, of all creeds and denominations, to pray on that day, in their churches or at their homes, on the high seas or wherever they may be, beseeching the Ruler of the universe to bless our republic, to make us reverently grateful for our heritage and firm in its defense, and to grant to this land and to the troubled world a righteous, enduring peace."

We are glad to see that a group of lawyers including Messrs. Forrest Jackson, Luther Smith, Lee D. Hall and H. P. Farish have entered suit to prevent free text books to Roman Catholic parochial schools. The matter comes up before Chancellor Stricker in Hinds County in September. The reasons set forth are that the parochial schools are not free schools, that they are owned and operated by the Catholic church to propagate its own doctrines, that the schools do not maintain the standards of public education and that the teachers have not the educational qualifications. This law was passed without adequate consideration, and promoted by men under fear of the Catholic church. It is contrary to the American principle of separation of church and state. It takes the money of taxpayers to promote sectarian institutions. We wish good success to those who are seeking to preserve the American principle.

Texas Baptists have given \$35,000 to British Baptist missions in this time of their distress. And they propose to make it \$40,000.

Dr. E. L. Atwood for several years president of Tennessee College for Women at Murfreesboro, is locating at Dunedin, Fla.

A city-wide revival at Springfield, Mo., is planned for Sept. 30 and following, with Dr. R. G. Lee of Memphis preaching.

We learn from a letter from Pastor J. H. Kyzar of Laurens, S. C., that his state has voted against the sale of liquor. This was a referendum vote and is only advisory, but brother Kyzar believes that the legislature will enact laws in accordance with this vote of the people.

Pastor J. H. Sherman reports great revivals at New Hope and Hopewell churches in Yalobusha County; 20 for baptism at New Hope and five at Hopewell, one by letter. At Elam Church there were nine for baptism and the church revived. A meeting is in progress now at Union Church in the Delta with good prospects.

Newton: Our revival was held August 19-29. Pastor W. A. Bell of Jackson Parkway was the preacher. Our people were well pleased, attendance was larger than in any previous meeting of my pastorate here. Fred G. Schofield of Laurel was in charge of the music. I never had more satisfactory helpers than brother Bell and brother Schofield. There were nine additions by letter and eight for baptism. Yesterday I baptized them, and thirteen came by letter.—R. A. Morris.

Dr. J. B. Lawrence, secretary of our Home Mission Board, preached in our revival meeting in Mars Hill Church, Mississippi Association. He gave us a series of powerful gospel sermons, sublime in their simplicity. The church was manifestly strengthened. There were twenty-five accessions, twenty-three of these by baptism. Dr. Lawrence was pastor here forty years ago in the early days of his ministry. A number of our people remember his labors with this church and rejoiced in the privilege of seeing and hearing him again. To have him in our home was a delightful experience to the pastor and family.—S. G. Pope.

The devil is not dead and he seems to have favorite haunts. Cities often are places where Satan's throne is. It has been a hard fight to keep the growing city of Jackson clean, but the officers have done a good job hereabouts. Because they have been vigilant, the devil has done a large part of his dirty work within a few miles of the city, just outside. We have rejoiced in the good work done by some of the county officers. Just across Pearl River from Jackson Rankin County has harbored a nest of unclean birds. Everybody knows about the "gold coast" with its utter corruption for several years. Just now the sheriff of Rankin County is undertaking to do his sworn duty in preventing violations of the law against liquor and gambling. We have been told that the liquor interests have used threats and offered bribes of money that would make him rich if he would allow them to conduct business in that county, and that he has refused all such offers. Now suit has been brought against him and his deputies to try to ruin him financially. We believe the good people of Rankin County will stand behind him. Certainly every God fearing man and woman, every law abiding citizen will let the officers know that they are supported in performing their duty.

Sparks and Splinters

Pastor H. J. Logan was assisted by Rev. J. W. Sturdivant in a good meeting at Rome. There were several additions and good spiritual atmosphere.

Harperville meeting was exceedingly helpful; eight additions, seven by baptism. L. W. Ferrell preached and James C. Taylor led the singing. Sollie I. Smith, Pastor.

Pastor Sollie I. Smith preached in the meeting at Union Baptist Church, Scott County, August 18-23. There were 26 additions, 23 by baptism.—J. C. Jones, C. C.

In reporting your Sunday school and B. T. U. attendance address The Baptist Record. It will save delay. And this rule will apply to anything else written for the Record.

Average attendance at New Albany Sunday school this summer has been 404. The beautiful new home for the pastor is about complete. It was made possible by the generosity of Mrs. J. T. Swain in memory of her husband.

The church at Brandon has voted to go into the Southern Baptist Convention plan of providing an annuity for the pastor when he becomes incapacitated for service. The present pastor, brother Roberson is leading the church in an aggressive program.

The Louisville Courier-Journal of August 23 gave considerable space to an account of a revival meeting at Horse Cave in which Dr. J. R. Sampey preached, using the Gospel of John as his subject. The article was illustrated with pictures of Dr. Sampey and his hosts.

Siwell Church had the privilege of having brother E. D. Estes, state evangelist, in a revival meeting, July 21-26. The preaching was both scriptural and powerful and the interest was fine. There were twelve additions, eight for baptism, three by letter, one by statement. The church was revived.—Leroy Boland.

A fine group of Mississippi and Blue Mountain College students conducted a youth revival in New Albany. They were Cleo Harris, Pat Wilkerson, Andy Coltharp, Misses Lois Brame, and Lois Page. Later they had a young people's banquet, Hugh L. Boswell presiding. Many young people from the other churches were present.

It was my privilege to be with New Hope Church, Tate County, in a meeting August 18-24. This is the first pastorate to which I was called and for almost nine years we have enjoyed preaching to these good people. Of eight meetings since being their pastor this was the seventh in which they have asked me to do the preaching. There were 13 for baptism, one coming after we were in the water baptizing. The Lord gave us good weather, good crowds and good interest. We are glad to keep the contact with the work in Mississippi that this church makes possible.—H. J. Rushing.

Dr. Rufus W. Weaver, chairman of General Committee on Army and Navy Chaplains, writes that the federal census bureau reports a loss of 9,559 Baptist churches in the South. These figures are absolutely worthless, because the bureau depends on the clerks of the 25,000 Baptist churches to report to the bureau. The clerks of the churches are often changed, and many of them pay no attention to a circular letter from the census bureau. According to the bureau the number of Baptists in the Southern Convention has decreased by 824,223 in the past five years. Dr. Alldredge's figures show that there has been a large increase. Dr. Alldredge works at the job, and his figures are compiled from the associational minutes which alone approximate the correct figures. Dr. Weaver is troubled because the government's figures will determine the number of chaplains for Army and Navy allowed Southern Baptists. We see no remedy for this. Dr. Weaver suggests that all church clerks send in their reports to the Census Bureau. It would certainly seem simpler for the Bureau to send somebody to Dr. Alldredge's office for information.

Dr. D. H. Hall of DeLand, Fla., has accepted a call to Decatur, Ga. He is one of our Mississippians, an alumnus of Mississippi College.

Miss Rhobia Taylor, B. S. U. secretary at M. S. C. W. for several years is leaving that position to serve as Social Advisor for freshmen in the same institution. Miss Taylor did an unusual work in B. S. U. She made many friends and we are glad she remains in Mississippi.—M.

It seems now that the moral renovation of France goes further than curbing the liquor business. It includes efforts to correct sex immorality and all that goes along with it. After all the humiliation of France will be worth the cost if it results in a moral and spiritual reformation.

I was with Pastor Allen Webb in a fine revival meeting (August 11-16) at the Four Mile Lake Baptist Church. The Revival was well attended and much interest shown. Brother Webb is doing a fine work at Four Mile and he is a diligent laborer for the Lord. There were five additions to the church on profession of faith.—Rev. A. T. Engell.

There were sixteen additions in the meeting which Rev. E. M. Bilbo, of Hattiesburg, conducted at Military Church. Twelve joined upon profession of faith and nearly all were young men and young ladies. Before becoming a preacher brother Bilbo was a railroad man for many years. He knows human nature and also knows the Lord. Brother Bilbo has learned the fine art of soul-winning.—T. W. Talkington.

Hebron Church, Yazoo County, experienced a genuine revival meeting August 11-16. Dr. M. O. Patterson of Mississippi College did the preaching. The messages were straight from the word and were filled with power and love. There were large crowds, good interest and a willingness to listen to the truth. There were two professions of faith. This church with its pastor desires your prayers.—Leroy Boland.

Friendship Church (Lorman) is enjoying a season of prosperity. Beginning June 23 there was a Loyalty Campaign with Pastor H. A. Hunderup, Jr., preaching timely messages. The revival began August 11. The Sunday school attendance went up from 16 in June to 60 in August. The new Sunday school rooms are now ready. Since the pastor began his ministry here a B. T. U. and a W. M. U. have been organized. Mrs. Normie L. Sullivan.

Morton: It is a joy to be back on my field of work after two months absence in revival meetings and a vacation. The people here have carried on the work in a fine way. Rev. Alton Gatewood, Rev. McRae and Rev. Charles Holladay have supplied for me. No preacher ever worked with a finer group of pastors than I did this summer. I was with Rev. J. B. Hemphill, Rev. H. B. Bethune and Dr. W. L. Holcomb. They are doing splendid work.

Senator Walsh of Massachusetts speaking by long distance to the convention of Knights of Columbus in Indianapolis took the occasion to appeal to this Catholic organization to oppose the conscription bill. He like Irish Catholics in general would favor anything that would hinder England. The Irish Catholic bloc in this country is for Romanism first last and all the time. We do not have a Catholic party in Congress in this country as there are in many others. They work more effectively by intimidation of weak politicians.

I am just back from a good meeting with Pastor Wayne Tarply and the Bradley's Creek Church near Lascassas, Tenn. Two things impressed me greatly—they were so unusual: first, the number of men attending the services, sometimes exceeding the women. I never saw it on this fashion. The other was the fine cooperation of intermediate boys and girls in the Junior choir. They came to the front and entered into the service. It was an inspiration. We had 12 additions. Brother Tarply and Mrs. Tarply are in school—the Seminary and Training School—at Louisville during school session, but are doing a good work at Bradley's Creek. Blessing on all.—J. R. Kyzar.

YOUTH CONFERENCE IN CHINA

Richmond, Virginia—(F.M.B.)—Wish you could be with us this week in the Young People's Triennial Conference. It is an inspiration to see these young people from all of our Missions as they gather together for the meetings. The number present has been cut down some because of the difficulties of travel, and of getting passes, but there is a good attendance anyway. Someone said yesterday that they did not know where we would have put them if any more had come; but there would have been a corner somewhere, I am sure. Mr. J. W. Marshall, Dr. B. J. Cauthen and Dr. B. L. Nichols are leading the discussion hours. Within the first two days of the conference, the young people have learned to know and love all three of these men.

General conditions in the Orient are about as unsettled as they have been for the past three years, but we rejoice in the wonderful way the Lord has led and blessed His work and workers through all of these days and conditions. We find so much for which to thank Him and so much to encourage and strengthen our faith. Souls are being saved every day, and the work is going forward in a marvelous way.—Lucy E. Smith, Shanghai.

Rev. J. B. Stewart of Bogalusa becomes pastor of Henryfield Church in Mississippi.

Pastor Frank Robbins had Rev. B. A. McCullough with him in a meeting in Providence Church, Yazoo County. James Foster led the music. The church was revived and the lost were saved.

Recently had brother Chester Moulder with us in a good meeting at Mount Horeb Church in Covington County. Brother Dallas Rayborn led the music and did it in a fine way. There were eight additions to the church. Three large groups attended grove meetings each evening—just before the regular services. We found brother Moulder a splendid preacher to work with in meetings, and Dallas Rayborn is as good as we have ever had for the music.—T. W. Talkington.

Dr. L. Bracey Campbell was with me at the Schlater Baptist Church in a revival meeting from August 18-23. He preached the gospel with power and God poured out His Spirit upon us and blessed us in a mighty way. There were 41 additions in all, 23 by baptism and 18 by letter. The pastor baptized these 23 along with three others who were waiting from the Money Church on Sunday night, August 25. There are others coming.—A. T. Engell.

Mt. Olive Church, Geeville, has had a great meeting with twenty-three additions. Pastor C. E. Patch preached. There were great crowds. There is a good Sunday school and a good B. T. U. Three buses bring the people who live too far to walk. Have had an evergreen Sunday school for 68 years. Church organized in 1851; house dedicated by Dr. Gambrell. L. R. Burris was pastor for 60 years. Church organized in 1851; house Arthur Flake lived here 15 or 30 years.

Bethany Church, Lauderdale County, has experienced a great meeting. There were 31 added to the church, 25 by baptism. Pastor A. H. Miller had Rev. Chester Moulder to preach five days and Rev. Herman Sollie one day. One helpful factor in the meeting was the grove prayer meetings each evening, attended by great crowds. This was one of the greatest meetings in the history of the church. More than 300 people attended the baptizing Sunday afternoon.

It was an unusual privilege to be with the Oak Grove Church, Yazoo County, in a meeting Aug. 18-23. The people came in large crowds and the interest was good. At the morning services there was a Bible study from the book of Acts. The folks came with open hearts and Bibles in hand. There were nine for baptism, two of them being sisters, each the mother of four children. One of them also had a young daughter baptized. A man 57 years of age made a profession of faith during the services but preferred to unite with another church nearby. We ask for a place in your prayer life for this church and its pastor.—Leroy Boland.

REPAIR THE HOUSE OF GOD

One of the things that continually distresses me as I go hither and yon is the sad state of disrepair in which I see so many of our church buildings. Alas, not infrequently we see a church house with doors that sag, with window panes out. All too many of them have not known paint in years. There are holes in the floor. There are broken pews. Their hymn books and other essentials to their work and worship are ragged and dirty. Speaking of dirt: there is dirt in many a church house that has been there for years. This ought not to be. It need not be. It is definitely somebody's fault.

Our church members are better housed in the average in their homes than they ever were through all the years of Baptist life. Our homes are better furnished. The majority of them are in a better state of repair in the average. We are glad that our people do enjoy homes that are more attractive but as we think of the contrast between the homes in which our people live and the condition of the Lord's house, in too many instances, we are reminded of that awful word in the first chapter of Haggai, verses 4-9: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways! Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house."

When people live in good houses and allow the house of the Lord to be in a state of disrepair and squalor it tells us a sad tale. They are inviting the judgment of God upon them. They are more interested in themselves than in their Saviour. It is an awful reflection on them and their pastoral leadership.

This condition does a lot of badly effective preaching in the wrong direction. It says to young people and children and older folks that religion is content with sloth. Whenever any church allows its building to deteriorate, to be dirty and broken down it is continually saying to children and young people that religion is a lame, poverty-stricken, decrepit thing.

When people can not do any better it is perfectly all right for them to worship under a brush arbor or in a cabin with a dirt floor. God will hallow worship under the poorest circumstances from the point of view of building accommodations, if these are the best people can do. But whenever people live in good homes and allow the house of the Lord to lie waste, then they are inviting the curse of God upon themselves.

We have made wonderful advances in recent years in the matter of the planting of trees, shrubs, flower and grass lawns about our homes. How often we find the ground around the church bare, gully-washed. There are no walks and no plantings. The grounds about our churches ought to be beautifully planted and kept.

One thing we have learned. The giving of the average church in most instances can be gauged by the state of repair in which its property is maintained. People will joyously and generously give to repair the house of the Lord if the leadership of the church will challenge them to do so. It is rarely the people's fault that the house of the Lord is in bad condition. Generally it is the fault of their leadership. Whenever the house of the Lord and its grounds are kept in good repair you will find those who worship there, as a rule, are liberal and generous in sustaining their pastor, in providing for other necessary local expenses, and in their giving to our denominational causes.

One rule we believe is invariable; the more

EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

Every Christian Should Know That Christ Satisfies the Longings of the Human Heart.

He should know that the gospel of Christ brings tidings of great joy to all people because it reveals to them the things their hearts long to know.

One of the greatest longings of the human heart is to know that God cares for, sympathizes with and looks with favor upon us. To gain this knowledge mothers have fed their babies to crocodiles, men have lived in seclusion and denied themselves all the comforts of life, others have suffered themselves to be tortured, and not a few have died.

The gospel of Christ satisfies this longing. It declares that God loves and cares for every individual; that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life; that God's love for us surpasses the love of a mother for her child. A mother would give her life for her child, but while we were yet sinners, Christ died for us.

Another deep longing of the human heart is for an assurance of safety, security. It gives to one a feeling of satisfaction to know that he is safe physically; that he is in no danger of receiving bodily injury. It gives to one a feeling of satisfaction to know that he is safe economically; that his income is sufficient for himself and family. It gives a deeper sense of satisfaction to know that one is spiritually safe.

The gospel of Christ satisfies this desire. It gives assurance that God is able to save and to keep from the uttermost pressure of temptation and unto the uttermost hour of existence all who come unto God by faith, that his grace is sufficient for every trial, that all things shall work together for good to them that love the Lord, and beneath every believer are the everlasting arms of God.

Another desire of the human heart is to know that we are of a high and noble race. It is doubtful whether any man can be inspired to a very great life by thinking of himself as a worn of the dust, or as a descendent of a monkey, or as an animal with only this life to live and with no existence beyond the grave.

The gospel of Jesus Christ satisfies this longing because it declares that every Christian is a child of God, that he is an heir of God and a joint heir with Christ. It declares that unless one be born again he cannot see the kingdom of God, that when he is born again he is born not of flesh, nor of blood, but of God. The second birth makes him a member of the household of God and of the highest and noblest race on earth.

We once had a friend who boasted of the fact that his great, great grand parents came over on the Mayflower, and because of his noble birth he felt himself better than others. We took pride in informing him that it was our Father who made the ocean across which his grand parents sailed, that our Father made the materials out of which the Mayflower was built, and also created the continent on which the pilgrims landed.

The gospel satisfies the longing of the human heart because it is true. It comes to those who are sick unto death, those who are hopelessly lost in sin and tells them of a Saviour who can and who will save and make whole again all who believe on him.

Pastor D. L. Stennis in the New Hope revival, Lauderdale County, had with him Rev. Wm. Lowrey Compere who brought Spirit filled messages. Miss Sarah Alice Walker directed the music. A great revival resulting in eleven additions, seven by baptism. The church also conducted a Vacation Bible school and a B. T. U. training course.

people give the more they are willing to give, the less they give the less they want to give.

One of the ways to a revival in many a church in our land is to thoroughly repair the house of the Lord.

—N.W.C.

THE HERESY OF SILENCE

By Wm. James Robinson, D. D.

A young man, who was a modernist, was called to the pastorate of an orthodox church. When he learned that he could not preach what he believed without giving offense to the leaders of his church he was greatly worried for he wanted to be ethical. At heart he was honest and wanted to be true. In his perplexity he wrote to an older minister who was an outstanding modernist, and his friend. The older minister replied after this fashion, "Keep silent on all matters that would be offensive. Say nothing about the blood, but stress other things that please and the congregation will soon lose interest in the blood." He did this, and made himself very popular, and in the course of a few years his silence on the fundamental doctrines had relegated them to the realm of forgotten things, and had firmly established modernism. He had bored from within and transformed an orthodox church into a modernistic church without controversy.

If basic truths are neglected by a preacher they are soon forgotten by his admirers, and errors come in to take their place. The mind is so constituted that it loves excitement, and many sincere persons welcome whatever has the appearance of newness, and smartness. But a true minister of Jesus Christ will declare the whole counsel of God whether it pleases men or not.

The apostles have set precedents for us, and the Savior set a precedent for them, and for us also. "Then Peter and the other apostles answered and said, 'We ought to obey God rather than men.'" For this they were sorely persecuted, "But they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name," (Acts 5:29, 41). They never thought of keeping silent when the honor of their Lord or his word was at stake. No one can be faithful and keep silent when to do so dishonors the Lord or his gospel.

Paul speaks as follows of those who are not unflinchingly true to the Lord. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transposed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15). Certainly the devil has his ministers as truly as the Lord has his. But they are as different in character and methods as truth and falsehood. The devil's ministers are charming deceivers using whatever messages or methods they think most likely to accomplish their purpose. They are without honor "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:19).

Those who desire to be true ministers of Jesus Christ must exercise persistent vigilance lest they fall into a snare of the devil. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they would deceive the very elect. Behold I have told you before" (Matt. 24: 24, 25). These are momentous words, and appropriate to conditions today. They are warning to the wisest and best of us. Those who love the Lord and his blessed word must exercise persistent vigilance lest they be dishonored by careless or false friends.

Every lover of the truth, and particularly every minister, should frequently give serious consideration to Paul's charge to Timothy. All laymen should study it in order to know whether their minister is doing his duty faithfully or not. Each minister should frequently study it lest he let something slip. Here it is: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap

(Continued on page 6)

EDITORIALS

GRIEVING THE SPIRIT Ephesians 4:29ff

In a previous article on this subject it was shown that the Spirit is grieved by lying, by anger, and by stealing or dishonesty. The list was not completed, as any one familiar with Paul's letter to the Ephesians knows. There remains the sin of uncleanness, "Let no corrupt speech proceed out of your mouth." And then in 5:3, "But fornication and all uncleanness, or covetousness let it not be named among you, as becometh saints," etc.

You will notice that these vulgar sins go in groups. Paul puts them in close proximity. Here are lying, stealing, anger, malice, railing, fornication, covetousness; a flock of unclean birds. We speak here only of two, sexual uncleanness, and covetousness. First he speaks of "unclean-ness."

This originates on the inside, but finds expression in "speech" (corrupt speech) and in conduct. "Out of the heart come forth evil thoughts, etc." Mt. 15:19. And, "The things which proceed out of the mouth, come forth out of the heart; and they defile the man," Mt. 15:18. There may be plenty of provocation from without, but outward temptation can injure one only if he has something within him which responds to it. We may not be responsible for the outward provocation, though somebody is. But we are responsible for our own reaction to it. Evil thoughts must be checked where they start. Someone has said you may not be able to keep birds from flying over your head, but you can prevent their building nests in your hair.

It is ours to see that they do not find expression in us. Put a stopper in your mouth. "Let no corrupt speech proceed out of your mouth." If you give expression by words to the unclean thought then you consent to it, give it your approval, and it becomes your responsibility. If you close your lips to it, you are apt to smother it. And beside this you not only intensify evil desire by giving expression to it, but you become a means of corrupting others. "By thy words shalt thou be justified and by thy words shalt thou be condemned." Speech gives approval to wrong and determines the character of the man.

The practice of fornication became the badge of heathenism and the preservation of purity was one of the first obligations of the Christian. See the letter which the church at Jerusalem wrote to the Gentile churches, Acts 15:20. The preservation of purity in family life is a necessity to religion and the foundation of civil government. There have always been people who lowered the standard of purity to suit the habits of evil men. But Paul says, "But ye did not so learn Christ." There may be people today who justify lustful practices on the ground of necessity, just as the Corinthians argued speciously, "Meats for the belly and the belly for meats." But Paul says, "God will bring to nought both it and them," and adds, "But the body is not for fornication, but for the Lord, and the Lord for the body."

And keep in mind that he is warning us that we cannot have the witness of the Spirit in us if we live in uncleanness. Grieve not the Holy Spirit of God. "Ye can not drink of the cup of the Lord and the cup of devils."

It is not to be forgotten that Paul in this connection classifies covetousness along with vile sins, as one which grieves the Spirit. As lust is commonly associated with heathenism, so also is covetousness, which Paul says is idolatry. We have seen it sap the spiritual vitality of preachers and deacons. It is impossible for a man to love money and have his mind set on making it and not suffer serious decline in his Christian life. It will take the keen edge off his conscience and leave him consenting to practices and subject to them when he would formerly have turned away from them. It will loosen and lower the standard of morals and destroy fellowship among the people of God. "Whence come fightings among

you? Come they not hence, even of your pleasures that war in your members. Ye kill and covet and cannot obtain. Ye fight and war: ye have not because ye ask not." When the lust of the world, or the lust of the flesh comes in one door, the love of God goes out the other.

THE WISDOM FROM ABOVE

James the brother of Jesus and pastor of the church in Jerusalem was known for his good sense. He left to us much of his wisdom embodied in the Epistle of James. He makes a clear distinction in this letter between the shrewdness which men so often admire, and which they seek to use to their own advantage, and the wisdom which is from above.

It is a distinction which is well worth learning and observing in the every-day affairs of life. The wisdom of this world is the mainspring of selfish ambition. The wisdom from above is the motive to service. People who undertake to do the work of our churches and of the denomination may be victims of selfish ambition, just as much as the man of the world. Paul in his letter to the Ephesians says not only that we are blessed with every spiritual blessing in the heavenly realms, that is in the kingdom of God, but that our wrestling or contending is against principalities and spiritual hosts of wickedness in these same heavenly realms. We have not escaped the temptations to which others are subject.

And so James says, "Be not many of you teachers, my brethren." The ambition to be prominent, the selfish satisfaction of holding position or office, of being regarded as a leader, or of having more sense than somebody else, is a subtle sin. And what may be worse in the minds of some, it is utter foolishness, and will run into trouble before life's sun sets. To mislead others by assuming the office of religious leader and then mislead the people brings "heavier judgment."

Wisdom is not found along this line, but in wholesome conduct. "Who is wise and understanding among you? Let him show by his good life his works in meekness of wisdom." But "the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated full of mercy and good fruits, without partiality, without hypocrisy."

Don't let this description be a mere string of adjectives to us, or pleasant sounding words. They have meaning which is very necessary to our understanding. "Pure" here means without mixture of self interest. A witness or a judge in court is disqualified who has a personal interest in the decision or issue of a trial. We must see to it that in seeking to arrive at the truth in any case we do not let our minds be swayed by any advantage which may come to us, whether it be material, social or in the estimate men may form of us. Give the truth and right a fair chance. If you look through green spectacles everything is green and on down the line. "If thine eye be single thy whole body shall be full of light."

"Peaceable" and "gentle" are closely allied in meaning. Wisdom does not love controversy for the sake of controversy. It does not engage in forensic discussion for the love of a fight, but because of loyalty to the truth. It is not a striving for mastery in debate. It does not employ the weapons of personal assault. It does not attack the character of an opponent except as this character is shown to be the product of the error which one seeks to expose and correct. It is not an assault upon motives. It does not become boisterous and offensive. It is not excited or violent. Being confident of the truth, it can afford to speak it in calmness and assurance, depending upon reason and conscience to see the truth and follow the right. It is gentle and self contained, because it is sure of its foundation and immovable in its faith.

Wisdom is "easy to be entreated." It is willing to hear all that can be said, ready to follow the light whenever it comes, or from whatever source. It is anxious only to know the truth, hav-

ing no personal ends to serve. It is openminded, sensitive to the light, sympathetic with the truth, "rejoiceth with the truth," is glad when it is discovered and eager to see it accepted. It is as sincere as sunshine and as transparent as crystal.

Wisdom is "full of mercy and good fruits"—this "wisdom that is from above." It is practical in its purpose, not merely academic and scholastic. It belongs to the house of God rather than the grove or porch. It is preacher rather than philosopher. It is Christianity in understanding, sympathy and expression. It is not a mere intellectual exercise which crystalizes in mental pride. It is practical in its outlook and responsive to the needs of those about us. It is not a Japanese cherry tree simply with beautiful flowers; it is an orchard laden with "good fruits." There is no real sense in anything which does not end in actually doing good.

This wisdom is "without partiality and without hypocrisy." Here are two expressions which are not easy to interpret, and one had best not speak with too much assurance. The phrase "without partiality" represents one word in the original. So does the phrase "without hypocrisy." And these two words have the same root, preceded by different prepositions. One is like our word "hypercritical," and the other is our word hypocritical. Of course these words similar in sound and origin are purposely placed side by side. They are meant to be compared. The word "without" is just the negative, like our prefix "un" in unfruitful.

You have seen people who wanted to correct everything you say or do. You did not say it exactly right or do it exactly right. They know just a little better how it ought to be said or done. You say they are exceedingly critical, or hypercritical. The word is diacritical, excessively critical. And Paul says wisdom is not excessively critical. It is not always finding fault. It is too generous and sympathetic to do that. Some things can best be overlooked. Don't be a martinet. Don't try to set everybody straight in every little detail. Don't try to analyze everything ad infinitum and ad nauseam. There are some things in which liberty must be allowed. Paul tells the Romans (14:1) they are to avoid "decision of scruples." The old version says, "doubtful disputations." The word for "decision" or doubtful disputations is the same word as the one used by James when he says that wisdom is not excessively "critical." Don't waste your time on unimportant things. Disagreement is possible about some things. They must be matters of individual conscience. It is possible for brethren to spend their time "chewing the rag" about some things that do not amount to a "hill of beans."

Without hypocrisy: It is difficult in controversy to be absolutely fair, not to misrepresent your opponent, or to use unfair argument to sustain your own position. But wisdom will not do it, the wisdom which is from above.

We suggest a Cooperative Program offering including all causes at each association. Some will have opportunity here for first time of obeying Christ—Romans 10:8-15, Mark 16:15, Acts 20:35. Where the above is not done we plead for an offering for State Missions as September-October are State Mission months. Let us not neglect our own vineyard. See proposed association schedule in this issue.—D. A. McCall.

There could hardly be a more pleasant incident connected with the opening of the college in Clinton than a reception given to the faculties of the three schools by Prof. Chester Swor and his mother, Mrs. Johnson. A few special guests were also present. The new members of the faculties were honored. A good program was rendered which kept everything going pleasantly. Refreshments were served, and music was furnished by Mr. Wm. Ball who is in charge of the student religious activities. Miss Nellie Magee gave one or two readings. It was a delightful informal occasion. Professor Swor goes afield again this year for evangelistic meetings among young people.

Some people seem to be under the illusion that the Southern Baptist Convention refused to act on the invitation to join the World Council of Churches. Anybody who was there will tell you that the convention by a most emphatic vote refused the invitation.

Adaton, Oktibbeha County: Our revival meeting has just come to a close with the Rev. R. L. Ray, Jr., preaching. It was a great meeting. We had large congregations and splendid sermons. There were seven additions to the church: six for baptism. We thank God for this meeting, for we believe we are better prepared to carry forward God's work.—Genevieve Clardy.

Grenada First Church last Sunday laid the cornerstone of their new building. These aggressive people lost no time after the building burned some months ago, in laying plans and starting the move for a new house, one that will be worthy of this community and congregation. They hope to be in their new house by the close of this year.

The Baptist Church at Bruce today elected Rev. F. L. Haire, of Vardaman to full time pastorate of the church for the ensuing year to begin the first Sunday in October. Other officers are V. E. Crawford, superintendent of Sunday school; Miss Lois Tyler, treasurer of the church; H. K. Logan, church clerk; B. D. Parker, chorister; Mrs. J. D. Webb, pianist and also president of the W. M. U.; Miss Lois Tyler, director of the B. Y. P. U.; Jessie James, Sunday school secretary.—W. M. Shelton.

How would you like to try this sort of census? Some Sunday morning while the pastor is pouring out his soul in a sermon, let a committee from the church make a canvass of the community, going to every home, and finding out how many folks are at home, and how many of them are sick. And report your findings at the Sunday evening service. Or visit the homes Sunday evening, and report next Sunday morning. It might be good missionary work, and a Sunday well spent.

A connoisseur in taxidermy (or something), a man who knew all about stuffing birds, stood in front of a shop in which an artist in this line had lined up a large exhibit. He took occasion to criticize the posture of an owl; saying no owl ever held his head at such an angle. Just then the owl winked and shook his head, as he happened to be a living specimen. And that's about the size of some people who criticize the Bible by saying that its statements are impossible of belief in the light of history and science. Just then some fellow from the archeological department of some university turns up a rock or relic in Babylon or Jericho which proves that the Bible had firsthand knowledge. It's still better not to know so many things than to know so many things that are not so. Or if you prefer it from Paul, "God made foolish the wisdom of the world."

The public opening exercises of Mississippi and Hillman Colleges were held in the old chapel of Mississippi College Monday evening. The large auditorium was filled. The "shaven pates" showed a large Freshman class among the boys; and the girls of Hillman filled a large section. The M. C. Band, which is also the National Guard Band under Professor Mackie rendered a good musical program. President Nelson had Dean Sumrall introduce the new members of the faculty. President M. P. L. Berry made the announcements for Hillman, and introduced a fourth generation student of Hillman, Miss Emma Shirley Foster, whose mother, grandmother and great grandmother were students in Hillman. The speaker for the evening was Dr. Norman W. Cox, pastor of First Church, Meridian. He was well chosen for his interest in young people and his ability to inspire them to their best. His subject was "Life's Biggest Business," which is "Self Mastery." He spoke of the need of Discipline, of Work, of Faith and of Identifying the Life with the Master. It was an auspicious beginning for what promises to be a great year's work. This is the one hundred and sixteenth opening of Mississippi College and the eighty-eighth of Hillman.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

Every Family Plan Shows Worth In DeSoto Co.

The EVERY FAMILY plan seems to help things in DeSoto County. During the past year there were only two EF churches in the county having the EVERY FAMILY plan. Those two churches contributed through the State Board of office the sum of \$337.16. All the other churches of the association contributed only \$196.29 or about one half as much as just two EF churches. The EF does help.

Grenada County Association

Pleasant Grove was host church and Rev. F. Z. Huffstatler was host pastor to the 1940 meeting of the Grenada County Association. A-1 was their rating. And what a dinner those good women prepared. Officers elected were: Dr. G. E. Wiley, moderator, F. Z. Huffstatler, vice moderator, Mr. Henry Willis, clerk.

All reports were good but it has been a long, long time, if ever, since we heard better prepared addresses than those by J. C. Hathorn on Social Service and Sunday Schools by N. R. Paschal.

We could not fail to note that the two EVERY FAMILY churches of Grenada County gave \$2,958.89 for benevolences, while seven non-EF churches gave \$58.20.

Fifty per cent of the resident families at Holcomb are Record subscribers. The two EF churches plus Holcomb with a total of 153 subscribers gave \$2,984.39. The six non-EF churches with a total of 16 record subscribers gave \$33.70. The Record DOES HELP.

Grenada County's Record readers are listed as follows: Graysport 12, R. 5, Grenada 1, GRE-NADA 117; R. 4, Grenada 1, HARDY 31, HOL-COMB 5, Elliott 1, R. 2, Grenada 1.

A Letter To Us

(From a pastor who has never done one thing to promote the Record.)

Dear brother Goodrich:

I see where the church at is vacant. Won't you please get my name before them?

Cordially,

THE REPLY WE WANTED TO MAKE—BUT DIDN'T:

Dear brother:

I never suggest a name to a pastorless church unless I think the person suggested would make a good pastor. From your actions or lack of them concerning the Record you either don't want it or don't believe it would help your work. So far as I know, you have never done one thing to promote its circulation among your people. Nor have you done much to promote Baptist affairs.

That leads me to think that you would not be a progressive pastor, nor one likely to lead your people forward. So I must respectfully decline to suggest your name to the church at for honestly I don't believe you would be the kind of pastor they need.

Sincerely,

A. L. Goodrich

This Happened In South Mississippi

Pastorless Preacher: Brother Goodrich, I don't seem to be able to get any church work. If you hear of any churches without a pastor let me know.

Brother Goodrich: I'll be glad to help you any way I can. May I suggest that you watch the Baptist Record for names of pastorless churches.

Pastorless Preacher: I don't take the Record. Brother Goodrich: (To himself) No wonder you have no church work. Why should any church want a preacher who cares so little about his denomination that he doesn't even take his own state paper?

SAYS DR. MASTERS:

"Various checks have been made which show that about 85% of all contributions for Baptist work come from the 20% of them who read the Baptist paper." V. I. Masters, Editor Western Recorder, Kentucky.

THE RECORD ADDS ANOTHER

Recent churches added to the Baptist Record EF list include: Learned, W. L. Howse pastor; Louisville, J. N. McMillan; Nola, E. E. Hedgepeth; Satartia, V. R. Crider; Antioch, Lawrence County, B. E. Phillips.

WISE AND FAR REACHING

Editorial in Baptist Standard

It is entirely probable that the Southern Baptist Convention has taken no action more wise or far-reaching in many years than that declining to join the World Council of Churches. An examination of the constitution of the World Council of Churches discloses stubborn facts bearing out this conclusion. Let us look at the way the Convention proceeded in the matter and then briefly at that constitution.

1. Southern Baptist churches had a whole year in which to consider the invitation to join the World Council of Churches. They had from the meeting of the Southern Baptist Convention in Oklahoma City in 1939 to the meeting in Baltimore in 1940. A year is undoubtedly enough time for them to decide what they want to do.

2. The committee, appointed a year ahead, sent copies of the constitution of the World Council to all the state Baptist papers weeks ahead of the meeting in Baltimore.

3. The Convention declined the invitation by an overwhelming majority of all ages and from every section of the territory.

Analyzing the constitution we find a number of facts, among them the following:

1. The World Council of Churches is not a provision for the different denominations to have occasional meetings for counsel, but is a close organization set up to do continuous business in its own way.

2. Under its constitution it has "not more than 450 members," meeting in Assembly every five years, and a Central Committee of "not more than 90 members," serving constantly between meetings of the Assembly, which Central Committee meets at least once every year.

3. Of the 450 only 90 can be from the entire "United States and Canada."

4. According to that constitution, Southern Baptists would have not more than eight or nine members in that Assembly and not more than two members of the Central Committee which committee would be the continual executive body. This would be no effective representation at all among those opposed to Baptist doctrines.

5. The Assembly has its authority within itself and not from the churches that join it. Its decisions and actions are final, regardless of what its constituent churches want to believe or do.

6. The decisions and actions of the Central Committee are final, under the instructions of the Assembly, regardless of what the churches in any part of the world may believe, do, or wish to have done.

Far more than Christian fraternal sentiment was involved in the action of the Southern Baptist Convention. It faced the outstanding crisis of all Baptist history to date, and decided overwhelmingly not to be submerged into a foreign organization in which it would be continually subject to the authority and dictation of others. It was a wise, epoch marking action, deserving to be set down among the great, heroic and far-reaching decisions of Baptists in any century, or any where in the world.

NOW CLUB

DOUBLING THE FIVE THOUSAND
CLUB
A DEBTLESS DENOMINATION BEFORE
1945

Slogan: "DON'T PUT IT OFF—PUT IT OVER"

To the Shelby Baptist Church goes the laurel for being the first church to take three \$500 Now Club Certificates, the largest church pledge thus far.

II

Now Club Certificates:

No. 694 for \$36, No. 695 for \$36, each from a member of McCall Creek Church, (Mrs. L. L. Jordan, worker).

No. 696 for \$36, a member of Yazoo City Church, (Mrs. Webb Brame, worker).

No. 203 for \$100, Oxford First Church member, (McLaurin, field worker).

No. 198 for \$50, member of Sturgis Church, (McLaurin, field worker).

No. 621 for \$36, member Crepe Creek in Choctaw County, (McLaurin, field worker).

No. 579 for \$36, No. 580 for \$36, No. 581 for \$36, No. 620 for \$36, each from a member of New Zion Church in Choctaw County, (McLaurin, field worker).

No. 637 for \$36, member Ebenezer Church in Choctaw County, (McLaurin, field worker).

No. 635 for \$36, No. 636 for \$36, No. 190 for \$100, each from a member of Bethesda in Oktibbeha County, (McLaurin, field worker).

No. 213 for \$50, No. 149 for \$100, each from a member of Salem in Oktibbeha County, (McLaurin, field worker).

No. 207 for \$50, No. 208 for \$50, No. 209 for \$50, each from a member of Morgan's Chapel in Oktibbeha County, (McLaurin, field worker).

—BR—

TO OUR ASSOCIATIONS:

If you really desire to help cut the expense of field forces in making the associations. If you want to help us get Foreign, Home and State Missionaries to all the associations. If you care to help the servants of our Lord doing denominational work in bringing fullest benefits to you, we the undersigned believe the association schedule given below will help bring it all about.

Signed:

D. A. McCall

P. I. Lipsey

A. L. Goodrich

Fourth Week in August:

DeSoto County, Wednesday
Grenada County, Thursday

First Week in September:

Tishomingo County, Tuesday
Prentiss County, Tuesday
Alcorn County, Wednesday
Tippah County, Wednesday
Marshall County, Thursday
Benton County, Thursday
Union County, Friday
Lafayette County, Friday

Second Week in September:

Monroe County, Tuesday
Pontotoc County, Tuesday and Wednesday
Clay County, Wednesday
Calhoun County, Wednesday and Thursday
Lee County, Thursday and Friday
Chickasaw County, Thursday and Friday
Itawamba County, Friday and Saturday

Third Week in September:

Columbus, Tuesday
Noxubee County, Tuesday
Oktibbeha County, Wednesday
Zion, Wednesday and Thursday
Carroll, Thursday
Tallahatchie County, Thursday
Leflore County, Friday
Panola County, Friday

Fourth Week in September:

Riverside, Tuesday

Bolivar County, Tuesday
Sunflower County, Wednesday
Yalobusha County, Wednesday
Yazoo County, Thursday
Montgomery County, Thursday
Hinds-Warren, Friday
Kosciusko, Friday

First Week in October:

Deer Creek, Monday night, Tuesday
Choctaw County, Tuesday, Wednesday
Holmes County, Wednesday, Thursday
Rankin County, Thursday
Lauderdale County, Thursday, Friday
Madison County, Friday
Neshoba County, Friday

Second Week in October:

Winston, Tuesday
Simpson County, Tuesday, Wednesday
Newton County, Wednesday, Thursday
Smith County, Wednesday, Thursday
Covington County, Wednesday
Scott County, Thursday, Friday
Union County, Thursday
Leake County, Thursday, Friday
Jasper County, Thursday night, Friday
Clarke County, Friday
New Choctaw, Friday, Saturday

Third Week in October:

Jones County, Monday night, Tuesday
Lawrence County, Tuesday, Wednesday
Copiah County, Wednesday, Thursday
Lebanon, Wednesday, Thursday
Lincoln County, Thursday, Friday
Perry County, Thursday night, Friday
George County, Thursday
Franklin County, Friday
Wayne County, Friday

Fourth Week in October:

Mississippi, Tuesday, Wednesday
Pearl River County, Tuesday, Wednesday
Gulf Coast, Tuesday night, Wednesday
Pike County, Wednesday, Thursday
Jackson County, Thursday
Walthall County, Thursday, Friday
Jeff Davis County, Thursday
Marion County, Friday
Green County, Thursday, Friday
Liberty, Friday

—BR—

REVIVAL FIRES IN JAPAN

—O—

Richmond, Virginia—(F. M. B.)—We are so grateful for the great success of the Kimura revival meetings all over the Southern Baptist fields which have been held in connection with the fiftieth anniversary. In our school, Seinan Ito Kakuin, 531 girls surrendered to Christ as the result of the series of talks by Rev. Kimura. They expressed their decisions by standing as well as by signing cards. When I stood up to pray in behalf of these new believers, there welled up in my heart a feeling of gratitude toward the pioneer missionaries and our forerunners who had laid down their precious lives in these fifty years. So, after the meetings, I sent a cable to Dr. Maddy reporting the fact.

As you all know, this year is the 2600th year since the establishment of Japan as a nation, and to commemorate this significant event, the school is undertaking various enterprises, such as the enlargement and beautification of the school grounds, opening of a students' library and the building of a music hall. But the biggest item of all is the self-support of the school. For this financial development, especially, I have no words to express my hearty thanks to you missionary friends, because it is only through your sympathy and cooperation that the school has made such progress.—Matsuta Hara, Kokura, Japan.

—BR—

Secretary F. J. Katz wishes to retire as executive secretary of the Mission Board in Louisiana, and the Board is called to meet in Shreveport Sept. 23 to elect his successor.

Dr. L. D. Newton formerly editor of the Christian Index in Georgia, now pastor of Druid Hills Church, Atlanta, becomes contributing editor of the Index. This does not take him from his pastorate.

Pastoral Problems

By Norman W. Cox

"ABSENTEE MEMBERS"

One of the greatest losses in all our church life is our absentee members. They constitute from twenty to thirty percent of the enrolled members of every church. Unless the church cleans off its roll about every five years the number will grow larger than that.

A church of 2000 members as a rule does not have more than 1500 of them resident and one of 100 members usually has about 75 who live in that community.

For twenty years now I have ministered to large churches in cities in which we have had from 300 to 500 names on our church roll of members who lived in some other town or place too far removed to attend the services of the church to which they belong. I write a sober fact when I declare that we have averaged having only one of these members out of a hundred who communicated with the home church either by gift or to attend a service in any particular year.

These people ought to move their membership to the community in which they live. The Lord most certainly wants them to. In time practically every one of them loses interest. The few who do attend church do not enter into the work of the church in the community in which they live. Their failure to move their membership is a dead loss to themselves and the church that carries their name on its roster. I urge my people if they are going to be gone more than three or four months to take their membership with them because they will come back to us in better condition spiritually.

—BR—

THE HERESY—(Continued from page 3)

to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:1-5).

Paul gives no comforts to evaders, pussy-footers or soft pedalers. All such are men-pleasers hoping for selfish gains, and do not seriously care for the glory of God or the welfare of men. They are traitors to the most sacred trust ever committed to men.

No minister can preach every fundamental doctrine in each sermon, but he can, and should, preach vital truths in each sermon, and in the course of time stress effectively the whole body of the New Testament doctrines. No minister has a right to neglect preaching a New Testament doctrine because some of his hearers may dislike it. He has no choice but to preach the whole counsel of God.

The pastor who is intentionally silent concerning any one or more New Testament doctrines is playing the part of a hypocrite, and opening the way for wolves to enter and destroy the flock. He is leading his people to reap God's displeasure.

I know a church that a few years ago was orthodox according to the strictest standards. Today many of its leaders are "very broad-minded," and show great sympathy for various isms. If put to a vote it would likely vote overwhelmingly to receive alien immersion, and many would favor "wide open communion." The pastor so seldom stresses the great basic truths of the Bible that "all churches look alike" to most of the members. Vagaries and damnable heresies flourish in the church now and the minister never makes their adherents uncomfortable.

A good minister of Jesus Christ will not only preach earnestly the doctrines held in common by all Christians, but will earnestly preach the truth on all controverted issues. The heresy of silence is most dangerous. It dishonors the Lord and encourages error.

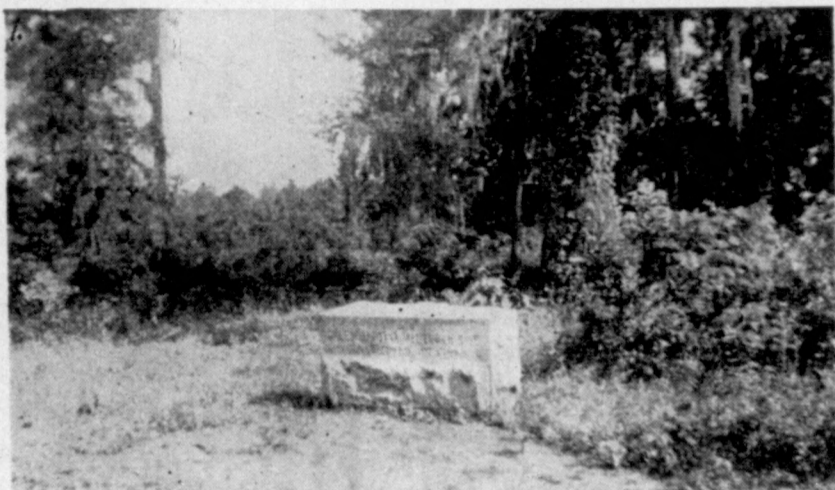
Kansas City, Mo.

STATE MISSIONS

W. M. U. WEEK OF PRAYER, SEPTEMBER 16-19

SUNDAY SCHOOL DAY, OCTOBER 27

"GO YE INTO THE VINEYARD"



Site of the Salem Baptist meeting house, the first Baptist Church in Mississippi, constituted, October, 1791. We will be glad to furnish persons asking for it a brief story of the beginnings of this first Mississippi Baptist Church.

I

Good to be with Pastor J. H. Lane and his folks at Carter's Creek Church, Pike County. An old church of large membership. The pastor was recently called to a large field nearby.

Filled in at First Church, Canton, while evangelist was coming. Brother Holland leads his people in a fine program. This paragraph from their bulletin sounds good: "According to our record, EVERY resident member of our church, except those physically incapacitated have been in attendance at the worship services within the last few weeks, except 19. We shall put forth an effort to have these in attendance at some of the revival services. The church should minister to every individual."

With Pastor T. F. Stroud at Bethel—Black Jack in a series of services. Seven for baptism. Good attendance. Brother Stroud expects to attend Mississippi College this year, having one year back of him.

Spoke to a house filled at Bethlehem "in the land of Nod" in the afternoon. Brother John Farmer, who led our singing, had just closed a revival series. He is versatile.

All these brethren are fine spirits to work with.

II

Brother A. J. Wilds and Miss Lucy Carleton of the B. T. U. Department come in with a story of summer work reminding us of the disciples' rejoicing (Luke, 10th chapter). They organized 175 Unions, issued 3,000 awards in 18 associations and 100 churches.

They used 50 volunteer workers from 10 of our colleges as follows: Mississippi College, Blue Mountain College, Mississippi Woman's College, Clarke College, Hillman, Mississippi State, M. S. C. W., Sunflower Junior, Holmes Junior, and Copiah-Lincoln Junior Colleges. Three were undergraduates from high school. Others were school teachers.

This was rural work supplemented by the Sunday School Board. It was in part State Missions also.

III

The Convention, last session, heartily voted a Stewardship Emphasis for the Fall months of September-October-November-December. Results will depend upon what we put into it.

We might plan Stewardship revivals in our churches, along with Stewardship study courses. Let us see what the Word of God has to say and then do it! We might give out tracts on Stewardship. We might plan for an associational Stewardship revival series. We would be profited by at least one God-sent message on Stewardship in each of our 75 associations. Of course every

church will prepare for and put on an every-member canvass to enlist and challenge all His people in the financial support of all His work.

IV

The following excerpts from a minister's letter are self-explanatory:

"Have just returned from below T..... and H..... where I found distressing conditions. There is a D..... at that has spread the Russellite doctrine throughout the entire place, and many churches, both white and colored are torn to shreds. Negroes are being hired to sell and carry books around in an effort to tear up the churches. In the white, this is happening. They are going in because of a split in Landmark and Missionary Baptists. All this really makes my heart bleed."

We have confidence in the brother who thus writes about Mississippi affairs. Somebody will move in and take possession of neglected areas in our State. Somebody will move in where so-called New Testament churches are "fussing" instead of "preaching His Gospel."

Some folks in some churches seem to think "The Old Time Religion" consists in having once-a-month preaching, a summertime Sunday school, a protracted meeting in July or August, and at least one good, first class church fuss a year. They seem to read the Great Commission with this addendum "and as you go, go fussing."

They need to read Acts 19, I Cor. 13, and, Mark 16:15, again and again.

V

Recent publications in hand:

"Mrs. Maynard's House," by Foy Johnson Farmer.

"A Golden Milestone in Japan," by E. B. Dozier.

"Strong Hearts of Japan," by Maude Burke Dozier.

"Play Mates in Japan," a compilation.

These are mission study books affording interesting reading and may be secured at the Baptist Book Store.

The Southern Baptist Brotherhood quarterly is always inspirational and informative. Order from that office, Commerce Title Building, Memphis, Tennessee.

VI

One of our finest pastors writes as follows: Dear Brother McCall: I have just returned from my old home. I was called home a week ago on account of the serious illness of my mother. Last Saturday she went home to be with the Lord. She was in her 86th year. No man ever had a better mother. She was one of the purest, sweetest women I have ever known. I was her "preacher boy." Hardly a week has passed that

she did not write me a letter and she always closed her letters by saying, "I am praying for you as you preach the gospel and win souls to Christ." It was my mother who won me to Christ. I was with her when the end came and holding those dear hands that had done so much for me. Her death was as sweet as the going to sleep of a baby. I am happy in the thought that she is with the Lord but I feel an inexpressible sense of loss. I have faced many trials but I think this was the hardest of them all. But it is alright. How I am going to miss those lovely letters. They have helped me in many a trying and discouraging hour."

The preacher has his sorrows as do others. Ps. 121 and 23. John 14. Rev. 7:9f.

VII

We are receiving letters about the status of Mississippi Woman's College pledges and monies. The message from the trustees indicates that all such matters will be held intact, pending the meeting of the Convention in November.

We were sincere in a recent communication to those who gave notes in the last campaign. In letters in our files from authorities we were told the college would open. They were also sincere. Conditions directed them into another course.

This office has no authority in these matters. We work under instructions from the Mississippi Baptist Convention, the Mississippi Baptist Convention Board and the Executive Committee of that Board.

VIII

We are just back in the office after a week's vacation—all we could "squeeze in" between engagements. We went fishing and of course caught fish.

The last day of vacation the family took to the car for a country trip, looking over crops, farms, and being with some farm folks.

Through the years, if we have been covetous of the position of any person, that person is not the President of the United States, or of a bank, or a railroad. It is of that person on a farm, with a comfortable home, a small one, growing cotton, corn, cattle, and what not. Oh, yes, with a lake back of the house—some fish in it (the lake, not the house).

But why go on. We never expect to have a farm. One thing is better—going around preaching His gospel to people everywhere.

IX

Personal: We are truly giving full time to this "Baptist Business." Personal financial affairs have been turned over to another member of the family. Here-to-fore we have always attended to such matters.

"This one thing I do." We are not handling bonds save for Mississippi Baptists. We are not dividing time with any other project.

We realize the family deserves some time at present and some provision against the future. We shall try to be just and generous here as we are able.

We believe Jesus meant what he said in Luke 9 and 14 chapters and in Matthew, chapter 10 and 6:33.

BR

The Spanish government now bans the Masonic order from any rights in that country. Anybody who believes in liberty is unwelcome in Spain, or any Catholic country.

Brusque visitor asked the up-to-date young thing at the typewriter where the bass was. She answered, "I haven't an idea." Whereupon the visitor replied, "You sure look it." How many a youngster today being queried about the Bible, would find himself in the same category. There are too many whose feet are more agile than their brains.

Dean H. M. Weathersby, (himself an alumnus of Mississippi College) says, "Approximately 34 years ago Louisiana College opened her doors in a little box house with tar paper roof and 19 students and three members of the faculty. Last session the enrollment was 551. Next month we will open with a million dollar plant including a new, up-to-date and beautifully furnished girls' dormitory and with prospects for a still larger enrollment."

"The Harvest Truly Is Plenteous,"

1. Negro Bible class at Jackson College. The teacher, whose salary is provided by State Missions stands in foreground.
2. A group of members of the Bogue Chitto Baptist Church. (Indians).
3. Indian House of Worship, Conehatta, Mississippi.



W. M. U. STATE MISSION WEEK OF PRAYER

September 16-19, 1940

SEE THAT YOUR ENTIRE CHURCH HAS OPPORTUNITY TO SUPPORT

THREE WORDS

Three words of the great Apostle John as he writes in the book of the Revelation, second chapter and tenth verse—come to me as we think of NEXT WEEK when we will observe the Week of Prayer for State Missions. The words are: "Be THOU faithful." May we carry this admonition in our hearts daily and live it prayerfully.

First we would underscore the word THOU and make it very personal, be THOU faithful. We would apply it to our own heart and life, then look around us and seek to help some other one do the same thing. If we make the week what we should and what we have planned it will take every one of us to do it. The glow within of duty well done is a great reward not to mention what success in this case will mean to the promotion of the Missionary Program within our own beloved State and we are thinking in terms of success. "The surest way not to fail is to determine to succeed," said Sheridan. Let us apply this principle beginning today, as we think of our Week of Prayer for State Missions.

We want to be faithful in our own attendance daily and be present in mind and thought, as well as body, when each program is presented.

We want to be faithful in our interest, which

will mean prayerful attention to our own responsibility and which will mean also our reaching out to someone else and helping them to attend and be interested.

We want to be faithful in our offering. If we reach our objective of Ten Thousand Dollars we must give generously, we must stress the need for the gifts in each group and with each individual.

We want to be faithful in our praying. We have only a few days until the week begins and each day should be used for preparation through prayer. It will take "knee power" to make the task a success. We have the confidence that nothing can resist, quiet, steady, confident knee work!

As we enter this significant and most important Week, let us keep these words "be thou faithful" and their meaning before us and let us carry them out and make this the best Prayer Week for our State we have ever known.

In earnest expectation,
Vira Rice.

In a recent election Judge Sydney Smith was returned as Chief Justice of the Supreme Court of Mississippi. He is a deacon in First Church, Jackson, as is also Judge V. J. Stricker who was his competitor in the race.

"Jehovah's Witnesses" refuse to salute the flag on the ground that it would be idolatry. There is about as much sense in that notion as there would be to call it idolatry to lift your hat to a lady. But everybody to his own notion as the old woman said when she kissed the cow.

Rev. B. Frank Smith, pastor at Lyon and Jonestown, returned August 29 with his family from Louisville where they spent their vacation. He spent most of his time in the Seminary library writing his thesis, which he hopes to complete in a few weeks. While in Louisville brother Smith supplied at the First Baptist Church in Jeffersonville, Ind., and at the Eighteenth Street Church in Louisville, of which Dr. M. P. Hunt is pastor. He also assisted Dr. Hunt in ordaining Rev. Walter House to the ministry.

Sunday was a high day with the church at Clinton. The opening of the schools makes this season the beginning of a new year. There was a large congregation both at Sunday school and at the preaching services. There were 88 received into the membership of the church by letter, or in anticipation of a letter. Most of them were students, but there were also new members of the faculty and a number of new people coming into the community. The B. S. U. Council had been on hand before the opening of the schools and had made good preparation for the day.

enteos, But The Laborers Are Few"



4. A group of Sunday school pupils, teachers to the left of girls, a deacon, Sunday school superintendent, pastor on extreme right, Missionary McAdory kneeling in front.
5. This picture shows Jim Henry, Choctaw Indian, receiving tracts from D. A. (Scotchie) McCall, State Mission secretary. Others are reading tracts they received. They can read the gospel long after the worker goes.



STATE MISSION DAY IN THE SUNDAY SCHOOL

October 27, 1940

Y TO SUPPORT STATE MISSIONS THROUGH THESE SPECIAL OFFERINGS

LIFE'S BEST

Compiled by Dr. A. E. Prince, First Baptist Church, West Monroe, La., Western Baptist Publishing Co., Kansas City, Mo. \$1.

The reading of this book of sermons is an inspiring experience. It is a collection of fifteen sermons by fifteen of the leading Baptist pastors of Louisiana. Either Dr. Prince has done a super-excellent job in his selection and arrangement, or the brethren in Louisiana are doing some mighty fine preaching. Of course this book is the cream of the sermon crop.

These sermons bear the stamp of originality, both in theme and treatment. They are vital, and not warmed-over hash from the sermon barrel. They evidently come from the heart and life of these preachers, and are not skeletons dug out of libraries and patched up with a few illustrations. Prayer, Bible study, and the sweat of honest toil has gone into their preparation. They deal with fundamentals, not with

some interesting side-line or intellectual hobby of the writer. They are warm with the fires of evangelism, and inspired by the optimism of a faith that is not shaken by temporal disturbances.

This reviewer read one each day as a devotional exercise during a revival meeting, with great spiritual benefit, but without endeavoring to reproduce a one of them. If one is looking for sermons that are rich in suggestive material, and inspiring within themselves, this book is recommended. The sermons do not lend themselves to easy "lifting" or verbatim reproduction. They are a spur to the studious preacher, but not a crutch for the indolent.

F. V. McFatridge

Plantersville, Miss.

BAY ST. LOUIS

The week following the third Sunday in August we had our revival services and Vacation Bible school at the same time. Brother John Farmer was with us and had

charge of the Vacation Bible school each morning. He was assisted by the pastor, Mrs. W. W. Stockstill, Mrs. W. E. Weir, and Miss Mildred Robbins. The attendance reached 52. Everybody who knows Bro. Farmer knows that we had a good school and good work done. Next year we are planning for a bigger and better Vacation Bible school. It is the conviction of this pastor that the Daily Vacation Bible school is one of the greatest opportunities we have to reach our boys and girls for Christ. At night we had an evangelistic service. Brother Farmer led the singing and prepared the way for the sermon by the pastor. Bro. Farmer is fine help anywhere he works. He can preach, teach, sing, and work with boys and girls, and do a lot of other things. God is

using him in a great way and we believe will use him more and more. The meeting just got a good start when we had to close it. We had one addition by baptism but we are looking for others to come. The work done during this week will bear fruit in the days to come. Brother Farmer was a great help to us and we thank God for his coming and plan to have him with us again.

—W. S. Allen, Pastor.

ORGANIZATION FUNDS Quickly, Easily Earned

Our cooperative plan is now being used with remarkable success by thousands of women's church societies, clubs and other organizations. Unusually big profits can be earned quickly, easily, pleasantly by filling orders for Gottschalk's Metal Sponges, which are regularly used in millions of homes. Nearly every call means a sale. Let us tell you how we have been helping church workers for 20 years. Write today for full particulars regarding special offer. METAL SPONGE SALES CORP., Lehigh Ave. & Mascher St., Phila., Pa.

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JACK RABBIT CO., Spartanburg, S. C.

Sunday School Lesson

Prepared by
L. Bracey Campbell

SONGS OF PRAISE AND WORSHIP

Psalms 67, 96, 98.

There is very little comment necessary to the interpretation of these songs. We ought to learn to sing them with our lips and in our hearts. We ought to think them over until the spirit of them gets us into the frame of mind, until the spirit of them begets in us the same spirit. When I stand in the presence of passages like these and think of analyzing them, I get reminded of the young public school teacher of English who, in preparing her students for a study of Longfellow's "The Village Blacksmith," gave the youngsters under her charge a 3-weeks' course in chestnuts.

Let us just open our Bibles at Psalm 67 and read it slowly, thoughtfully, lovingly. Let us meditate upon the mercy of God, upon His goodness that makes His face to shine upon us, that leads Him to make His way known to us, upon the mercy which provides salvation for us and for all the nations. Then let us praise Him. Let us praise Him in our hearts and with our lips and in our lives.

Let us count our reasons over. He will judge the people with equity. He will judge them right. He will continue to govern them, to rule among them and to overrule those who would do wrong. Let us praise Him for His bounty, for He makes the earth to yield her increase, and He hath blessed the earth. Read the Psalm over and over.

Now turn the leaves of the Bible to Psalm 96 and read it all. In the first six verses of this wonderful song, the emphasis is upon the desirability of making a new song in praise of Jehovah for His new blessings. All the earth is called upon to bless Him; because He has done new things for which we ought to thank and praise Him.

V. 6-10. In this section section, the invitation is broadened to include in particular all the individuals of all the nations. This not only, but the nations are directed to bring offerings into the courts of the Most High. Of course there are people who give of their money and time and talent grudgingly, in which case there is little or no worship in what they do; but it is possible to give as worshipfully as we pray, and we shall not pray very acceptably unless we have the spirit which gives. There was an order of monks who took for their motto: "Work is worship," and, though this is not true in the absolute, it is true that there will be no true worship without work. A Louisiana pastor is quoted as saying that he is afraid of a professing Christian who will not tithe, and though I think he is wrong in this attitude, I think the Bible plainly teaches that the people of the Lord are a giving people, and that the one who has the means to make a gift and will not bring it into the house of the Lord, has

something radically wrong with his religion.

V. 10-13. Beging with v. 10. We left off with that one. Here is the call to nature. Do heaven and earth, sea, plain, and forest, all praise the Lord? To the man who hath the seeing eye and the hearing ear, they do, if I may judge. And how do you know they do not know? The old American poet spoke of the heavens above us, one shining frame proclaiming the glory of their great originator, and singing forever as they shine, "The hand that made us is divine." Honestly, would you not rather believe it to be that way? This world came as a result of the plan of somebody, and it has a course to run, a destiny to fulfill.

Psalm 98, continues the theme. It is largely of a piece with the others. It does lay emphasis upon the fact that God remembers. Are you not glad of that? You have suffered for Him. He will not forget.

B. S. U. SUMMER WORK AT MISSISSIPPI SOUTHERN COLLEGE

Our B. S. U. work at M. S. C. this summer has been above the average. Mr. Harold Anderson and Miss Elsie Easterling our B. S. U. presidents have worked hard and have been successful in leading the 15 members of the council to do their best. Miss Martha Houston, our B. Y. P. U. director, can't be excelled in hard work and leadership. We have had an extra good B. Y. P. U. on our campus this summer. Our Wednesday night prayer meeting has had an average attendance of 125 or more all the summer. Our 10 o'clock prayer meetings in our dormitories led by Miss Catherine Norman have been marvelous.

The first six weeks our Volunteer Bible Class numbered 31. They spent 204 hours studying the Bible in order that they might know more about God's word and be more efficient teachers. I also had the privilege of teaching a class for twelve weeks, giving college credit which was titled "Bible as English Literature." We enrolled 19 the first six weeks and 18 the second six weeks. In the Volunteer Bible class and the Class "Bible as English Literature" there were 68 teachers who are going out to teach our sons and daughters. In our class "Bible as English Literature" we had four outstanding speakers. Dr. W. A. Sullivan, pastor of the First Baptist Church, Natchez, Miss., spoke on the subject "How we should appreciate the Bible as English Literature." Dr. Sullivan is one of our outstanding teachers and preachers. Mrs. E. S. P'Poole who is considered the best in the state on the Life and Book of Job, gave the Book of Job as a drama. Mrs. G. C. Black who has been a missionary in our homeland and also in Africa spoke on the subject "What the Bible Has Meant to My Life as a Missionary." Then came Rev. J. G. Watson who is one of the most consecrated Christians that I have ever known. His subject was "The Bible as Our Library."

Miss Mary Maude Thetford, who was president of our B. S. U. council last session, and has been re-elected for next session, was invit-

ed to spend a week at Camp Dantzler and help direct our state-wide Y. W. C. A. camp. Due to previous engagements it was utterly impossible for Miss Thetford to be with us. I had the happy privilege of speaking on visitors' night, June 20.

It has been my happy privilege to help in some revival meetings near our college campus. There were about 105 additions, most of them by faith. I had the happy privilege of using many members of our B. S. U. council and other students to help in the revivals. Some led the singing, some conducted the prayer services for our young people, some conducted the devotional, etc. They were more than glad to go out and give their time and talent to the Lord's work.

We have not only been trying to help in our white churches, but we have been working with our colored brethren. For the third time they have invited me to lecture and teach them in their South Mississippi annual S. S. and B. Y. P. U. convention which meets in August. I spent three afternoons with them, Aug. 22, 23, 24, trying in my feeble way to teach them God's word in Sunday school and B. Y. P. U. work. Brethren, what a joy it is to teach our colored brethren. If you get cold and lazy like I do sometimes, just go out and preach or teach our colored brethren and I'll assure you you will go back in your pulpit a stronger man. They appreciate our help. They have invited me to be with them again next August, and that is one date that I already have on my schedule.

We are looking forward with interest and prayer to our B. S. U. work during our 1940-41 session.

Pray for us, and pay us a visit at your convenience.

C. S. Moulder,
B. S. U. Secretary at M. S. C.
—BR—
NEGRO S. S. AND B. T. U.
CONVENTION

The Negro Baptist Sunday School and B. Y. P. U. Convention is now in session at Mt. Vernon Negro Baptist Church two miles East of Petal. The Rev. C. S. Moulder, B. S. U. secretary, M. S. C., lectured Thursday afternoon, August 22, 1940. Rev. Moulder's subject was "The Righteousness Shall Flourish Like the Palm Tree." Rev. A. C. Parker, pastor First Baptist Church, Petal, gave the welcome address last night. Rev. C. S. Moulder will lecture again this afternoon, Friday 23rd. Subject: "God in the Valley." This is Rev. Moulder's third year to speak to the Negro B. Y. P. U. and Sunday School Convention.

The negro pastors that are on the program are: Rev. W. D. Ridgeway, Rev. H. Simmons, Rev. J. W. Lee, Rev. W. R. Nobles, Rev. L. Fairley, Rev. J. W. Hand, Rev. R. W. Woullard, Rev. L. H. McInnis, Rev. B. J. Smith, Rev. M. H. Harper, Rev. J. H. Harvey, Rev. R. J. Poew, Mrs. Pearl Rynes, Rev. B. J. Hines, Rev. J. H. Mays, and Rev. H. Parker.

Rev. R. J. Poew, Hattiesburg, is president and Rev. L. H. McInnis, Hattiesburg, is vice president. Much interest is being manifested in the Sunday school and B. Y. P. U. Convention.

—R. J. Poew.

PEOPLE ARE TURNING TO CHRIST

There seems to be a noticeable turn to Christ on the part of the people this summer. In the meetings where I have been fortunate enough to serve I find that the largest church houses are not holding more than one third of the crowds. Large attendance is also noted in the prayer groups as well as willing workers who have been going afield, winning the lost to Jesus. More than one hundred fifty persons have walked the aisles for God and for righteousness in the past few weeks. Am now in a revival at Polkville, assisting Rev. Dan Moulder. Reading backwards in my date book I was with Rev. L. J. Crumby in two of his churches, Liberty and Bethel, both outside Water Valley. I shall return to that section at the close of this campaign. I was also with Rev. H. H. Crisman of Goss where we had a great outpouring of the Holy Spirit. I was with the Corinth Church in Simpson County, Rev. Barney Padgett pastor. Prior to that engagement I was with Rev. A. H. Childress, Bethesda Church, in Lowndes County. Also I had the joy of helping in a "fill in" engagement of five days with the McLaurin Church of Forrest County, a pastorless flock, and with Beulah Church, three miles out from Magee, Rev. D. W. Moulder, pastor. Yet, in the face of such gratifying success and the many calls yet coming in for meetings that I can't assist in, I am reminded of Jeremiah 8:20, "The harvest is past, the summer is ended, and we are not saved." This will be the death kneel of thousands if we, who have such a responsibility and opportunity are not more diligent.

I have a couple of open dates for late January and February. Would be glad to hear from any church that will use these winter engagements.

—M. E. Perry

VACATION BIBLE SCHOOL CLOSÉS

On Friday, August 9th, Crystal Springs Church (Walthall County), closed one of its most successful Vacation Bible Schools. "I was glad when they said unto me, let us go into the house of the Lord." That is the way the boys and girls, as well as the workers, felt about their Vacation Bible School. This was evidenced by the 60 who were enrolled in our school. The seeds sown in this school promise to spring up and bear much fruit in the hearts and lives of all who attended. Our offering goes to the orphanage.

The enthusiastic, faithful, and efficient workers who helped to make the school a success were as follows: Rev. Charles L. McKay, Royce Magee, John Pigott, Mary Frances Morris, Eileen Ladner, Laura Faye Brodie, and Lila Patten.

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OLD RELIABLE
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Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE

Diploma Credits

Effective August 8, 1940, three books were added to the seven already in the diploma group, making ten in all.

In section 2 of the diploma books, "Sunday School Officers and Their Work" has been put as a companion book with "building a Standard Sunday School."

In section 3, a department book on Administration, as listed in Group VI, has been placed with "Some Learning Processes" and "Personal Factors in Character Building."

In section 4, a department book on Teaching, as listed in Group VI, has been placed with "When Do Teachers Teach" and "Looking at Learning."

For the completion of one book from each of the four sections listed above, four books in all, the diploma is granted. Workers should check their credits, and if under the new arrangement they are entitled to the diploma they should make application for it.

October and Training

October is the Fall month for special emphasis on Sunday school training. September is now here, and if we make the most of October as a great training month, plains must be made now getting ready for it.

The special emphasis is on the diploma, administration, and department books. The new year begins October first, and with it there will be many new officers and teachers. What a fine time to help them in this new work by having training classes for it.

Then for the ones who are not new, we need to make plans for helping them be better workers. We may know and not do, but we cannot do if we don't know. Every school owes it to the workers to be well trained. Plan for a good school in October.

Testimony

Rev. H. A. Hunderup, pastor of Bala Chitto Church in Pike County, and of Fellowship Church (Lorman) in Claiborne County, says they recently closed Vacation Bible schools in each of these churches, the first ever held.

In Bala Chitto, the Sunday school attendance had been about 25 or 30. The very first Sunday after the Vacation school the attendance was 50. In Fellowship, where the attendance had been about 25, it immediately jumped to 60 after the Vacation school.

Also, the people of these churches are now asking for a two weeks' school next year instead of one week as they had this time.

All that is needed to convince people of the value of the Vacation Bible school, is to put on one and give them a chance to see it in action. The results are convincing.

Promotion Day

Promotion Day should always be one of the really great days in a

Sunday school. It is the last Sunday in September.

It is the time when pupils are promoted from class to class and from department to department. In doing this, be sure and arrange to care for the Intermediates coming up to the Young People's Department promoted from class to class and not mix them up with existing classes, and thereby lose many of them. Plan for Proper Promotion.

HUGH EDWIN RAY

On last Friday morning, August 23rd, in the unexpected death of Mr. H. E. Ray, Sr., Corinth, Miss., lost its most distinguished citizen, and the First Baptist Church one of its most influential leaders and supporters of its work and worship. He had been a member of the First Baptist Church for 41 years, its Sunday school superintendent for 35 years, and a deacon and chairman of deacons and trustees for many years. He was deeply interested in and was a loyal supporter of our whole denominational program. He was especially interested in missions, in our orphanage, in Christian education and in helping young ministers securing education. Few laymen were better known than Mr. Ray and none more loyal and helpful in all the work of Christ's kingdom. He was ever a wise counselor and loyal friend to his church and pastor. He was a highly successful industrialist and financier and held many positions of leadership and always lived his religion in the conduct of his business. On account of failing health he retired a few years ago from active business, but retained his interest and cooperation in many business relations to the last. During his funeral services on Friday the church could not hold the people, and the stores and business concerns closed their doors during the services which were conducted by his pastor, Rev. T. W. Young, assisted by Rev. Austin Crouch, a life long friend of Nashville, Tenn. Bro. Ray attended the last meeting of the Mississippi Baptist State Convention in Jackson, and was deeply interested in all of its business and discussions. As John Morley said of William E. Gladstone, we must say of Hugh Edwin Ray, Sr., "He was a great Christian."

PACE YOUTH REVIVAL

Pace church had a good youth revival Aug. 11-16 under the auspices of the B. T. U. The young people led throughout. Bill Drummond of Memphis and Carman Sharp of Corinth, both students in Mississippi College, had charge of the services; the former leading the morning watch and preaching at night; the latter preaching in the morning, leading the singing with a junior choir and a Discussion Group. They had a soul winning visitation program in the afternoon. They honored the Lord, their college and their homes. There were six conversions, and many rededications among young people and adults. This was the most far-reaching revival in years.

Mrs. W. S. Redden, B.T.U. Rep.

A VISITING METHODIST

By Louis J. Bristow, Supt.

It was the pastor of the First Methodist Church on the phone. "I've trouble on my hands, and I am asking for help," said he. He told of an elderly couple from Arkansas who were visiting in New Orleans; and the woman had become suddenly ill. The man was a country Methodist pastor and the couple had come here to spend their vacation. They were poor—like most country pastors and their wives—, were strangers in a great city, and had appealed to one whom they felt would respond. He in turn called the Southern Baptist Hospital, knowing it was a Christian institution.

Soon the sick woman was in a hospital bed under the care of a Christian doctor and Christian nurses; and she is doing well. When I saw her a while ago she said to me: "It was terrible to be taken seriously ill in a strange city; but as soon as Brother Blank told us there was a Baptist hospital in the city, I knew all would be well."

That is a tribute to Christian fellowship and our ministry of healing. It is a fine thing to know what Christian service is, as this good Methodist woman testifies.

New Orleans, La.

AN AFRICIAN'S PRAYER

Richmond, Virginia—(F. M. B.) "My Father, God, Thou knowest I am poor, my cloth is old, my food is scarce, my house is bare. There is no fine furniture in my house. Yet I am Thy child, and I pray Thee for the good heart, the good word, the good deed and the good manners that become a child of Thy family. Jesus is my elder Brother. I pray that I may never shame the great family of God, by bad words or bad thoughts or bad deeds. May I resemble in my small way, my great Brother. May I learn to go about doing good, as the custom of my family is. May the mind of Jesus be in me.

"I beg forgiveness for all the times when I have dishonored the family of God by rough and evil ways, cruel words or deeds, lies or anything of shame. Correct my heart and all my ways for Jesus' sake. Amen."—The Window of Y. W. A. (Could we, here in America, do better than offer this prayer?)

ABBEVILLE

A short time ago, Dr. Lawrence Lowrey, president of Blue Mountain College, delivered an address at Abbeville on the subject of Christian education, and the people were delighted with his message. Some of the girls who are attending the Abbeville High School are saying that they expect some day to attend Blue Mountain College.

The revival meeting has just come to a close with the Rev. J. B. Smith of Ackerman preaching. Bro. Smith was the pastor at Abbeville and there are many people who greatly admire him as a man and as a gospel preacher. There were large congregations, and eleven additions to the church.

On the twenty-ninth of August an associational W. M. U. rally will be held, and the women are looking forward to this meeting with a great deal of interest. Pray for us that we may do God's work in God's way for God's glory.

R. L. Ray, Jr., Pastor.

LUMBERTON

It was our great privilege to have brother Lamar Alexander to direct the music during a recent revival meeting at Lumberton. Bro. Alexander, formerly of Lichfield, Ky., is now music director at Valence St. Baptist Church in New Orleans and is also attending Baptist Bible Institute. He is a very consecrated and capable musician. Not only is he efficient as a congregational and choir song leader, but he is also a gifted soloist. He is the type of gospel soloist and singer that is needed in our churches today.

As a result of Bro. Alexander's leadership, our music program has been strengthened, and our choir has been challenged to do greater things for the Lord.

We truly had a spiritual revival in our church, and God blessed all our efforts.

—J. W. Wood.

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PROMOTION DAY!

SEPTEMBER 29 is Promotion Day! Plan now to make it a BIG EVENT in your Sunday School and Training Union! Send for our FREE catalog of promotion certificates, inexpensive gifts, and other special items. Order your supplies early while our stock is complete.

BAPTIST BOOK STORE
500 East Capitol St. Jackson, Mississippi

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

Have you ever heard the story about the old Quaker who was visited by two women and asked by them to contribute to a Christian cause? They found him writing by the light of two candles. When they entered he blew out one of the candles. He listened to them while they presented the need and then gave them one hundred dollars. They were agreeably surprised for they had expected to get little or nothing from him and said so. The old Quaker asked their reason for thinking as they did, and the ladies explained that when they saw him blow out one candle, they had put him down as miserly. He said, "Ladies, that is the reason I am able to give you one hundred dollars. By practicing economy, I save up money to use for the Lord's purposes. One candle is enough to talk by."

Can't we learn something from this old Quaker in the matter of economizing for the Lord? Too often we economize in the wrong direction. We are spendthrifts in getting what we want, and then begin to economize in what we give to the Lord's work. And that really isn't treating the Lord fair. If we were willing to cut down on some of our own desires, and selfish pleasures, we would have more to use in the Lord's work.

I'm not very proud of our financial report for August. We don't have as many contributors as usual and our total is smaller than usual. I don't believe you will like it very much either when you look at it. To you who have made it possible for us to continue our gifts to the orphanage and for the scholarship, we send a great big "thank you." If there are any who meant to write a letter and enclose an offering and just forgot it or put it off, I'm appealing to you to "do it now." There is no time like the present. I'd like for us to stage a big "come-back" in September, and we can if we all work together. This is your circle, you know, and it takes your cooperation to make it its best. So I'm going to be expecting a flood of newsy letters and helpful gifts right away.

With love,

Mrs. Frances Steele

ROCKEFELLER CENTER, N. Y.

4. "Pay" Entertainment

By John J. Lipsey

The first thing a tired tourist thinks of under the head of entertainment for which he must pay is sitting down and eating. There is no lack of eating places in Rockefeller Center. Various types of places are provided at prices from 15c to \$5 a meal.

At the bottom of this price range are the half dozen "milk bars" stuck away in obscure corners all over the place. Here you can get enough to keep you going for as little as 15c, but you can't "rest your dogs"; you have to stand up while you absorb your sandwich and coffee. Prices are about 50% more at lunch counters where you have a stool with back. As for the moderately-priced places, you can find them in every building, in basement, main floor, mezzanine, and often on other floors. We ate once in a restaurant in the lower plaza, near the Prometheus fountain, under the sky and walled in by tall buildings. Although the food was good, we did not go back because we do not like soot in our soup. New York has a law that only anthracite coal can be used in the city, but still soot and some cinders fall.

We did not eat in the Rainbow room on the 68th floor of the RCA building. Although you can look out over the city through plate glass windows or watch a performance provided in the room, we did not care to pay the high prices. An eating place that is higher than the Rainbow room (but not in price) is a lunch room on the 70th floor (the top) of the same building, where soda fountain food is served at twice ordinary prices.

At Center Theatre there was grand opera when we were in New York. In the Radio City Music Hall a mixed menu of movies, music and news was offered at 88 cents for ordinary seats downstairs, \$1.65 for reserved seats in the first balcony. This Music Hall is one of the most astonishing places in astonishing Rockefeller Center. It is in the RKO building. You enter through what seems the entrance to an ordinary picture theatre. Suddenly you find yourself in a palace: thick soft carpets, dim and lovely lights, great couches and chairs, big mirrors by the score, grand staircases, statuary, pictures. There are three floors of this lobby, which my wife called a lounging room for giants. If you are tired, you might get your 88 cents worth right here, for it is probably the most comfortable place to sit in all of New York City.

But if you came for the show, you will stand a while until somebody leaves and you can get a seat. You will see a feature picture and a newsreel. Then the lights will go on and you will find yourself seated in a cavern large enough to garage a blimp. Far above your head is the smoothly arched ceiling. At your left an organist plays an instrument you cannot locate, while the lights change colors, shading from one to another. In front of you is a stage a half-block long, covered by a curtain of silk that could cover one side of a circus tent. If you are seated in the center (as we were) you will see that besides your tier of seats, there are three other tiers on each side of you, seven in all. It's a terribly long way from the stage to the back of the hall. Looking up, behind you, you see that there are three balconies, each as wide as the main hall and about a third as deep from front to back. However many thousands it holds, it was filled both nights we were there.

When the organist has finished organizing, the curtain splits apart and you see a grand opera scene and hear its music. This might be followed by several musical scenes illustrating scenes from life in New York. Then the curtains close for a moment and when they open you see seated on the stage Erno Rappe's orchestra, something like a hundred men and women. They play some grand old classical pieces and you like them. They start in to playing something popular, and you notice that Rappe and his man are getting bigger right before your eyes. You can't believe it, but after you rub your eyes, you see that they are bigger. You watch them closely, and you understand the reason: the whole stage, half a block long, on which they are sitting or standing appears to be coming toward you, bringing the orchestra with it, the orchestra still playing. You wonder how long this can go on. When will it stop? About this time the whole orchestra begins to sink. It does not quite disappear. It sinks into the enormous orchestra pit without missing a note. The celebrated Rockettes come out on the stage and put on their act with military precision. You marvel at them, but

you can't forget the moving of the orchestra from stage to pit. You might feel the same way if you saw the state capitol floating off like a steamboat.

The second time we went to the Music Hall the orchestra on its platform came up from somewhere into the orchestra pit, rose and receded onto the stage. I still don't know how they do it.

We went also to the Center News Reel Theatre, where they show nothing but news pictures, a whole hour for a quarter. We did not go again. The war news was too terrible.

I have still to tell you about one of the best items of pay entertainment in the Center: the observation roof atop the 70-story RCA building. But that's another story.

Cleveland, Miss., R. 2,
August 13, 1940.

Dear Mrs. Steele:

It has been a good while since I have written you and friends of the Children's Circle, but I have a few words to say today.

Our revival ended August 9th at Providence Baptist Church. Our pastor, Rev. B. D. Hardin, selected a good preacher to assist in the work. He was Rev. R. W. Martin of Silver City, Miss. He did a good work and six received Christ as their personal Savior. I pray that the Lord blessed each and every one of us we attended.

I am sending five questions which I thought someone might be interested in.

I will be very glad to hear from any of the friends of the circle.

Love and prayers,

Mary Eula McNeer.

I'm glad that you had a good meeting, Mary Eula. Thank you for these questions. I hope some one answers them correctly.—F.L.S.

QUESTIONS

1. What is sometimes considered the Golden Text of the Bible?
2. Which chapter in the Bible has the largest number of verses?
3. Which chapter in the Bible has the smallest number of verses?
4. What is the shortest verse in the Bible and where is it found?
5. Whose children were killed by a storm which arose from the wilderness and smote all four corners of the house?

—Sent by M. E. McNeer.

Gloster, Miss.,
Aug. 22, 1940.

Dear Mrs. Steele:

Well, here's the Junior Department again. We are sending another dollar for the J. E. Byrd Memorial. Our school is opening soon and I think we are all glad . . . and sorry.

Your friends,

Junior Department.

But more glad than sorry, I imagine. There is too much that is pleasant and interesting going on at school. This gift, juniors, is a wonderful help and to every one of you we send thanks. May you have a fine school year.—F.L.S.

Batesville, Miss.,
Aug. 24, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I like to read the children's page very much. I go to Sunday school almost every Sunday. Miss Lucy Lee Dickens is my Sunday school teacher. Rev. J. W. Lee is our pastor. I like him very much.

School will soon start. I will be in the fourth grade. I have a little sister named Annie Clare. She will be four years old September tenth. I am nine years old. I am sending ten cents to the orphans. I hope my letter is not too long.

Your new friend,

Evelyn Clyde Ales

Evelyn, in two more years that little sister will be going to school with you. That will be fine, won't it? We welcome you as a member and would be pleased to have her too.—F.L.S.

Itta Bena, Miss.,
Aug. 26, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle, and this is the first time we received the Baptist Record. I go to Sunday school every Sunday. We had a revival out at Mission Church No. 1, three miles north of Itta Bena August 4-9 and it was a great revival. Brother E. D. Estes was the one that held the revival and everyone got great good out of his work. There were four who came by baptism and nine by letter.

I have been going to church at Itta Bena, and the Mission Church No. 1.

Brother Storie has been sick in Memphis hospital but is back now. Every one was glad to see him back because they missed him very much. I will send a contribution next time.

With love,

Ida Lou Hambrick.

Ida Lou, you are establishing a record, for I don't remember any one before who wrote to the Circle the first time that she received a copy of the Record. We are even more pleased than ever to have you as a member.—F.L.S.

Wesson, Miss., Rt. 3,
August 27, 1940

Dear Mrs. Steele:

This is my first time to write to the circle. I enjoy reading the letters very much. I composed a poem about my brother, Pete, who died. If it is possible, have it printed so the entire circle may read it.

Your new friend,

Bobbie Nell Farrar.

Bobbie Nell, I'm sorry that it isn't possible for us to publish poems of this type on the children's page. In fact, until recently it has been the rule not to publish any written by the children themselves. Occasionally it seems well to make an exception. I'm sure you do miss that little brother. The greatest comfort that one can have in such a loss is the faith that he is in God's care and that someday you shall see him again. Your poem expresses that faith.—F.L.S.

FINANCIAL REPORT FOR AUGUST 1940

Special to Orphanage:

Primary Dept., Shiloh	
Baptist Church	.50
Martha Covington	.05
Intermediate Department,	
Waynesboro Baptist S. S.	.50
June McKay	.25
Bennie Fern Easterling	.10
Frances Ruth Tabb	.10
Anna Green	.20
Junior Dept., Seminary	
Baptist Sunday School	1.00
Dot and Pot Lee	
(J. E. Byrd Memorial)	.25
"Little Buck" Morgan	.25
Bettie Katherine Posey	1.00
Evelyn Clyde Ales	.10
Junior Dept. Gloster Baptist	
S. S. (J. E. Byrd Mem.)	1.00
F. L. S.	1.00

Total.....\$ 6.80

Special to B. B. I. Scholarship:

Junior Class, Pinola Baptist	
Sunday School	.75
Intermediate Dept., Waynesboro	
Baptist S. S.	.50
Mrs. Cap	.50
Dorothy Pratt	.10
A Cheerful Giver	.50
"Little Buck" Morgan	.25
F. L. S.	2.00

Total.....\$ 4.60

Special to Crippled Children:

Mrs. Cap	1.00
----------	------

Grand Total.....\$12.40



Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

Lincoln County Organizes

At a recent meeting of the Lincoln County Associational Training Union a new set-up was instituted, new officers, new ideals, and a new program altogether. Miss Almata Reeves, one of our special workers for the summer, was responsible for the call meeting, and a good crowd gathered. The new plans were adopted enthusiastically and the officers elected accepted the offices with apparent desire to give their best to the work. The following were chosen as officers: Director, A. S. Minton; Associate Director, Miss Mary Delle Posey; Chorister, Mr. McGraw; Secretary-Treasurer, Mrs. L. E. Smith; Group Directors, W. D. Lofton, Mrs. Alma Nordan, Mr. Parkinson, Mrs. H. M. Clark, and Millard Smith; Department Leaders, Story Hour, Miss Dorothy Naul; Junior, Miss Nellie Leggett; Intermediate, Miss Blake Nations; Young People, Miss Wilda Pittman; Adult, Miss Agnes Smith; Pastor Advisor, Rev. L. E. Smith. The first meeting after organization was the last Sunday in August. We are delighted to have this good report from Lincoln, and thank Mrs. Smith, the secretary, for sending it in.

Hickory Flat Organizes

Word comes from Mrs. Gilbert Gadd of Hickory Flat to the effect that they have organized a Baptist Young People's Union. We are glad to have this report to make and wish for this group of young people continued interest and blessing.

"I had to become pastor of a church where another pastor had appreciated the value and work of the Training Union before I came to know its real worth to a church and to the individual. A good union was established in this new pastorate of mine, so my education in that line began. I thank God for this revelation. Where have I been all these years? I wish I might go back to the churches I have neglected and lead them in a training program which should climax every evangelistic effort."

A B. Y. P. U. Organized At Gum Springs

Thanks to Emmitt Boggan, newly elected president of the newly organized B. Y. P. U. at Gum Springs church near Braxton. Mr. Boggan in reporting the work asks for leaflets for the officers that they may know what their duties are so they can better carry on the work. We are happy to welcome this union into our growing family.

JERRY MAYFIELD

He passed away July 5. He was the son of J. W. and Lillie Mayfield. He lived only two years, nine months and fifteen days. He was so sweet and beautiful to us. We shall miss him sorely. He was sick only about one day. Every body loved him.

His grandmother,
Mrs. S. A. Mayfield.

S. S. and B. T. U. ATTENDANCE

Newton	212	86
Ramah	88	
Ramah, Aug. 11	93	
Concord, Franklin Co.		
August 25	57	55
Brandon	135	30
Springfield, Morton	173	
Crystal Springs	351	136
Concord	85	
Pascagoula	250	108
West Laurel Church	550	220
" " " Aug. 25	252	
Lumberton	151	73
Lorman	22	
Davis	204	94
Van Winkle	124	49

AN APPROVED WORKMAN Wm. P. Phillips

On the last Sunday in September most of our Sunday schools undergo a reorganization or readjustment due to Annual Promotion Day. This means the shifting of workers and the inauguration of many new workers in the Sunday school. Because of such changes and adjustments, October has been selected as the month when the workers in all of our Sunday schools should study the approved and accepted methods of Sunday school organization and administration both from the standpoint of the general, department and class officers and also teachers. For this purpose the books on general Sunday school organization and administration and those on department organization and administration in the Training Course for Sunday School Workers are recommended for this study. While there is great value in a new worker acquainting himself with his responsibilities before he assumes office, yet few do it beforehand, therefore, following the inauguration and installation of all workers on the first Sunday of October it is of utmost importance that the general superintendents provide their workers with an opportunity for study of the principles of Sunday school organization and administration throughout the school.

Classes in the study of these excellent books should be provided. A definite week should be decided upon and teachers selected and announced. The work should be under the general supervision of the associate associational general superintendent of training collaborating with the local general superintendents. There may be a central school at one point most accessible in the association, or the most desirable plan may be that of simultaneous training schools in all churches, or several group schools which will include all churches. Local conditions or programs previously followed may determine plans, but of one thing all of us are assured and that is that such training is imperatively needed and will transform attitudes and accelerate progress.

Individuals who are forbidden the



We give above a likeness of brother T. A. Sumrall, who went from Mississippi to Texas. He recently visited Mississippi and held some meetings, an account of which appeared in the Record recently.

privilege and fellowship of a class may study these books privately. Their work may be guided by instruction for individual study presented in the introduction of the book. They should submit their manuscripts to the Educational Department of the Sunday School Board. All teachers of these books should carefully observe that the class should meet a minimum of ten periods of not less than forty-five minutes each including examination period. Those taking examination must attend at least seven of the ten periods, read the entire book, and make a grade of at least 70 per cent. Teachers will submit Sunday school secretary for record and transmission to the Sunday School Board for awards.

General Superintendents: Give your workers an opportunity for becoming unashamed workmen by providing these training opportunities.

BAPTIST WORK ACROSS THE PAMPAS OF RIO GRANDE DO SUL FAR SOUTH BRAZIL

by
Harley Smith, Box 118, Porto Alegre

Our Central Baptist Church of Porto Alegre continues its growth in a very pleasing manner. God is blessing us from day to day. We are happy to look to Him for guidance. Last night, July 10th, eight new members were received by the church.

The B. Y. P. U. is planning to organize a second union very soon. This will be something new for us in these parts. We are looking forward to this new organization with a great deal of anticipation because we believe that it will be greatly blessed of God. We are earnestly praying to that end.

The Adult Union is developing excellently under the leadership of Mrs. Smith. This work was entirely new when it was begun in this church two or three years ago. God is blessing the enterprise in a wonderful way and it is becoming a vital step in the progress of the kingdom.

There are two Juvenile Sunbeams in the church the younger Sunbeams

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

D. A. McCALL, Cor. Secretary
P. I. LIPSEL, Editor

A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter, April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Blitmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

and the Junior Sunbeams. The younger group has its meetings during the preaching hour in the morning and the older group has its meeting during the training hour or service of the church in the evening. We do not have either the Royal Ambassadors nor the Girls Auxiliaries Yet. There are about fifty children in these two groups mentioned above.

The Sunday School is well organized and is planning greater things in the near future. We are greatly handicapped by the lack of equipment but we are learning to do "more and more on less and less".

These people everywhere are turning to the Bible. The future is dark to the unbeliever. "Men's hearts are failing within them". Everything is in confusion but there seems to be a ray of light in that the people are looking to the Word of God, as never before, for guidance. They seem to want to know the teachings of the Man of Galilee. I know that because of prevailing conditions it will be extremely difficult to establish a place where people can always go to get the Bible in their own language, but it is our earnest desire to accomplish this and we are resolved to make possible the undertaking. Please pray that God will open the way for us to get gospels, New Testaments and Bibles in greater numbers than ever, in order to help the multitudes at this crucial hour of the world's history.

Do not forget to pray for our work in this most dynamic and important state of Brazil.

Harley Smith

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BILIOUSNESS

MORE ABOUT THE JUDGEMENT

E. V. McFatridge
Plantersville, Miss.

—o—

Some time ago there appeared an article criticizing the orthodox Baptist position on Christ's picture of the judgement in Matt. 25:31-41, which had appeared in an article published by the Record from the Baptist & Reflector. I wrote a brief defense of that position, without any thought of being drawn into a fruitless controversy over "Last Things". Since then I had determined not to take further part in the discussion, not from any consciousness of a weakness in my position, but from an unwillingness to appear as a critic and controversialist. I was willing to let the article stand upon its own merit. Especially after Bro. Lee's second article which revealed the place in a rather hard and fast program of eschatology held by many sincere and worthy brethren his interpretation occupies. If there is any place where dogmatism is inexcusable, and Christian charity needed, it is in the discussion of Last Things.

I find it difficult to believe that the article which appeared in the issue of August 22 is from the pen of Bro. J. W. Lee. It is so different in tone and spirit from the courteous language of his previous articles, that I strongly suspect the hand of an over-zealous friend. What I shall say in this refers to that article, and not to Bro. Lee personally. The article is such a direct personal challenge, and makes so many unwarranted assumptions, that I feel it necessary to beg the indulgence of the editor and the brethren for a brief reply.

In the first place, no one has the right to assume from what I wrote in that article, nor from anything I have ever written or preached that I do not believe in the personal, visible, literal return of our Lord to earth in His resurrection body, the same body with which He ascended. I yield to no man in the intensity of my hope and faith in that blessed event. I pray that when He comes, unless I have already gone to be with Jesus, that He shall find me striving to carry out His commission, instead of belaboring my fellow-servants over the details of His program when He comes.

I am also accused of having a scheme of eschatology into which I strive to fit this passage. I am tempted to say some things about a system of interpretation that tries to fit everything into the Bible into a chart, or program, or "Plan of the Ages" previously worked out, that would leave no doubt in the minds of the brethren as to my attitude towards that method, but I shall resist that temptation.

I am asked if I do not regard this as a parable. Certainly not. If I did so regard it, I might be willing to accept the theory that Jesus is dealing with "nations" throughout, and not with individuals. It is because I interpret ALL OF IT literally that I am unable to do so.

I shall not attempt to answer the ten questions one by one, for many of them ask the same thing in different language, and others put the wrong interpretation upon what I

said, just as they do on this passage. I shall leave it to the good sense of the brethren as to whether the questions are answered in what I shall say.

Let us turn reverently to the passage under consideration, without reference to the "notes" and outline of one who has already "divided" the Word. (Mr. Schofield's notes and outline are NOT a part of the Bible.) Let us remember that the article that attacks me and my interpretation insists upon a literal interpretation, and that "Jesus certainly knew what words, names, and terms to use."

THE word "nations", upon which so much stress is placed, is used once in this passage, and that in reference to the gathering. The word is ethnos, translated in the New Testament 92 times as Gentiles 61 times as nations, 5 times as heathen, and twice as people. It clearly means in most places mankind regarded as racial groups. But let us grant that it means "nations" . . . Jesus says "all nations" not merely those that are maintaining a corporate existence as nations when Jesus comes. And I believe that. I suppose that the writer of this article believes that the nations themselves are present, and not merely their rulers, for there were many words that could have been used if Jesus had meant the rulers or representatives of the nations. That will be a tolerably large crowd, and from that standpoint at least, it will be a great occasion.

Now let us notice the division. "He shall separate them one from the others, as a shepherd divideth HIS sheep from THE goats." Since we are interpreting it literally we might notice the difference in the articles "his" and "the". Now how are sheep distinguished from goats? By what they have done, or by what they are? You can teach a goat a lot tricks, and put perfume on him, but he is still a goat. A sheep may present a very disreputable appearance, with cockle-burrs in his fur, etc. but he is still a sheep, and a shepherd can easily distinguish between them.

I am accused of saying that the group on the left hand received eternal life, when Jesus said they merely received a literal, material, and temporal kingdom. After Jesus invites "Ye blessed of my father", "His sheep" to "inherit a kingdom prepared from the foundation of the world", He continues: "Then shall THE RIGHTEOUS say" etc. It is Jesus, not I, that calls them "the righteous." Then in verse 41, after saying that "these", referring to the group on the left, "went away into everlasting punishment", He adds "But THE RIGHTEOUS (the same group described in verse 37) into LIFE ETERNAL." It is Jesus, and not I, that says they receive eternal life.

Now the group on the left, "the goats", are condemned: "Depart from me ye cursed into EVERLASTING FIRE, prepared for the devil and his angels" and in verse 41 to "everlasting punishment." All of the articles in this series except my own have studiously avoided a reference to these statements. While emphasizing a literal interpretation of "throne", "King", "kingdom" and

"nations", not a word about everlasting fire prepared for the devil and his angels, or everlasting punishment.

I am asked why I do not find a place in my interpretation for "these my brethren," and informed: "They were there. Who are they?" etc. Now from a literal interpretation of the passage, how do they get there unless they are among the nations, or unless they are angels? Bro. Lee says they are the Jews. Jesus says in 12:48-50 "Who are my brethren? . . . Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." See also Mk. 3:33-35. In John 8:39 He says to the unbelieving Jews: "If ye were Abraham's children, ye would do the works of Abraham" and in verse 44 "Ye are of your father the devil, and the lusts of your father ye will do." There certainly will have to be a new birth here before these can be the brethren of Jesus! I find great pleasure in believing what Jesus said.

The limits of this article will not permit a discussion upon the kingdom meant in this passage; suffice it to say that I accept literally that Jesus is king, that He is upon a throne, and that the righteous become heirs of the kingdom. I am accused of regarding Jesus merely as judge: the only difference in our interpretations here is as to the subjects of the judgement, and the fate of those judged; there is no controversy as to the act of judging and pronouncing judgement.

Now the brethren may answer this article all they please, so long as the editor will publish them, but so long as they confine themselves to what I have said, and grant to me honesty and sincerity, I shall not reply. I have no hope of changing anyone's opinion who has already formed a theory of Last Things. Insofar as I follow the interpretation of any man, I follow our great Baptist theologians . . . E. Y. Mullins, W. T. Conner, A. T. Robertson, and the others.

—BR—
BROOKSVILLE

The week of August 18 to August 25 is one that will ever be remembered in the minds of the Brooksville Baptist Church, for to this church came Professor Chester Swor of Mississippi College to lead in a Youth Week. The church was filled to overflowing at each of the evening services and good crowds attended the morning services. Following the evening services there was a conference for young people, at which time Professor Swor helped them solve many vital questions with which they were confronted. Between fifty and seventy-five young people availed themselves of this opportunity each evening.

The church under the splendid leadership of their new pastor, brother Niles Puckett, and his most capable wife, had made much pre-

paration for this meeting. A religious census recently taken showed that there were 73 unsaved people in the community preferring the Baptist church. At the close of the meeting there were forty-one additions to the church—thirty-seven for baptism and four by letter. Most significant was the reconsecration of the church members. Surely the Lord was with us in a great way during this week.

—Carolyn Madison

—BR—
HOULKA

Rev. S. P. Andrews is our pastor and everyone likes him very much.

We have had a B. T. U. up here for several years but the attendance has never been as large as at present and it is increasing rapidly. The population of Houlika is 579 and of this number 71 are enrolled in the B. T. U. and 65 average coming to each meeting. This number lacks only 11 of being as many as attend Sunday school.

Our B. T. U. Bible school began May 31 and ended June 7. Sixty-four were enrolled and the average attendance was 62. Miss Hannah Patterson of Pittsboro, Miss., conducted the Bible school and awards were given to 56.

Our revival was held the fourth week in July. Rev. A. M. Nix of Guin, Ala., assisted the pastor and 12 new members were added by baptism and three by letter.

We are struggling daily to increase the church membership of either of our 3 churches, Baptist, Methodist or Presbyterian, and help win souls to Christ.

Mary Embrey Brown

—BR—
SHILOH

Shiloh Baptist Sunday School.

The stork has left thirty-five babies for Shiloh's Cradle Roll, with new ones added from week to week. They don't all cry at the same time but some of them can be heard most every worship hour, but we love them every one.

Mrs. R. E. Turnage, Supt.

—BR—
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MORE ABOUT JUDGMENT

H. D. M. Barton

After reading several articles in the Baptist Record regarding the "Judgment of the Nations" there is one fact that stands out more prominently than any other—the fact that someone is mistaken . . . The writers, all Baptists it seems, are poles apart in their views and fail to see eye to eye.

With the kind permission of the editor I would like to give, what appears to me to be a scriptural explanation of this subject. I hope to make my position sufficiently clear that all who read may understand. First let me state that I agree with the Bible teaching that salvation to eternal life is by grace and not by works lest any man should boast. May I ask this question, is salvation to eternal life the only kind of salvation mentioned in the scriptures?

With these thoughts before us and in order to make this article as brief as possible let's begin here an examination of this subject.

The Bible plainly teaches more than one kind of salvation. For instance we find that Noah built an Ark according to the Lord's instructions and Noah and his family were saved from destruction because they went into the Ark. Also we find that "the harlot Rahab perished not with them that believed not, when she had received the spies in peace" Heb. 11:31. Many like examples could be cited.

Does not God's word plainly teach that he created the earth not in vain but that he created it to be inhabited? It is plainly evident from the Scriptures that it is God's purpose to preserve the human race, even though at times he visits great destruction upon the earth and causes the wholesale destruction of human creatures.

Again we find that it is according to God's word that there shall be a time of tribulation such as the world has never known and that it will be accompanied by the greatest slaughter of human creatures that has ever occurred in all the history of the ages of the past, the scriptures abundantly testify.

Do we find that it is again God's purpose at this time, as in the past to preserve the human race from destruction?

Let the scriptures answer that question because God's word is true. "And except those days should be shortened there should no FLESH be saved but for the elects sake those days shall be shortened." Matt. 24.

Can anyone deny the fact that a great multitudes of all nations will be saved out of the great tribulation but not immediately to eternal life? "And before him shall be gathered all nations as a shepherd divideth his sheep from the goats." Matt. 25:42.

This is in harmony and agreement with Rev. 7:9. At this particular time, that is when the separating work is taking place, the sheep class or great multitude do not possess eternal life but because of ministering to Christ's brethren the elect, the remnant, the feet members of Christ's body yet on the earth they

are in a position of favor and protection on Christ's right hand. What else does the scriptures say concerning this class after they are saved from destruction?

"For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters and God shall wipe away all tears from their eyes" Rev. 7:17.

In view of the foregoing what could be clearer than the fact that God shields and protects the sheep class because of their works and saves them from destruction and then later gives them eternal life, according to God's provision for them through Christ!

Oakland, Miss.

EBENEZER CHURCH

Jeff Davis County

Ebenezer Church, Rev. G. E. Wells pastor, closed a five day revival meeting August 16th in which Rev. Troy Sumrall of McLean, Texas, did the preaching and Colin Reddock, young home boy, led the singing, using the old appealing hymns known and loved and sung by congregations in this old church for years.

Twice each day the church was filled with serious minded people. Brother Sumrall's sermons were strikingly clear, plain and scriptural, showing a combination of seriousness and study and in the main addressed to the church.

This was a gracious and deeply spiritual revival and at the close of the Thursday night service thirty-eight members, most of them heads of families, decided to tithe, honoring God's church and work with their pocketbooks and substance. We felt that God had answered prayers by sending brother Sumrall to add his teaching in a forceful way to that of our young pastor, who came to us in April of this year. By his quiet attention to the duties of a pastor and firm stand for right living conditions in church and community the pastor has endeared himself to those who have loved Ebenezer and by God's help have kept the church with a growing Sunday school and B. T. U. through years of depressions of various kinds.

We received four fine young men for baptism and four additions by letter, the four boys and one waiting baptism since May were baptized by the pastor Sunday, August 18th.

T. B. McNeese, Clerk.

HARVEY BAZAR

The Juniper Grove Baptist Church and the Young People's Department suffered a great loss in the departure from this life of one of our fine young Christian men, Harvey Bazar. He was actively associated with the Baptist Church and in all civic affairs for the betterment of the community. His influence has been stamped upon the community and will continue to live on. He was known and loved by a wide circle of friends for his devotion to his aged parents, church, and Lord. We join a host of friends in expressing our sympathy to the parents and family.

—Some Friends.

FRIENDSHIP CHURCH

We have just concluded the most successful revival ever held in Friendship church near Sumner, both from the standpoint of good done the church and in new members received. We had the assistance of Rev. J. B. Ray, of Cascilla, a most progressive rural pastor, who won the hearts of the people from the very start. He preaches the plain, simple gospel, makes no compromise with sin, and shows his deep love for lost souls. More than a hundred attended the morning services every day, while three hundred and more occupied every available seat in the one room building and others listened from the outside. This too in spite of the warmest weather of the summer. From Sunday night, August 11, through Saturday night a total of eighty-two members were received, sixty-two of them for baptism. A substantial love offering was made to the visiting preacher, and the pastor was showered with an abundance of canned goods. Plans are already being made for building an addition to the church to take care of the increase in Sunday school attendance. On the first Sunday after the meeting 133 were present, a hundred per cent increase. It has been my pleasure to serve this church for nearly a year now, and a more cooperative group could not be found anywhere.

—J. H. Pennebaker

THE SPIRIT OF CHRIST

Richmond, Virginia, (F. M. B.)—From remote China comes this comment on American financial and economic participation in Japan's

war in China: "Despite the general knowledge that America continues to supply the sinews of war to Japan," writes Dr. C. T. Tompkins of the mission hospital in Chengtu, "the Chinese have shown remarkable tolerance to us and to our country. We, are nevertheless, chagrined beyond words that the Christian forces in America have not made greater protest. It has been a great inspiration to us to hear our Chinese Christians pray in a charitable spirit. We have not once sensed a spirit of intense hatred toward their enemy. They have set an example to us."—Missions, (quoted in The Window of Y. W. A.)

NEW HOPE D. V. B. S.

For many of our young people this was the first, and they want another next year. Seventy-four were enrolled. The offering given for British Baptist missionaries. The handwork of the students was used locally and for the Baptist Home. Excellent work. The faculty consisted of college students.

The superintendent, Miss Evelyn Moore of Blue Mountain, Misses Mildred Sumrall of Meridian Junior College, Kate Rollin of Mississippi Southern, Vera Walker of Hinds Junior College, Mr. R. M. Williams of Mississippi College; James Banes of Meridian Junior; William Sumrall of Meridian Junior. The music was directed by Miss Sarah Alice Walker of Meridian Junior College. Ice cream sandwiches, commencement exercises were enjoyed by all.

The young people in the D. V. B. S. united with the church during the revival which was in progress at the same time.—Reporter.

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"THE KINGDOM"

If these studies shall cause our young preachers and other underprivileged Christians, and especially Sunday school teachers to search the scriptures daily, to see if I teach the truth, then I shall be well paid for my time and energy. I know what the result will be.

If you have been helped by these studies, then let me know it. Also, write the Editor and tell him so. He will publish anything that will help Bible readers; but he does not want our paper filled with something that is worthless.

If "the church" is "the kingdom", then whose church? Jesus taught that a kingdom divided against itself cannot stand. There are more than two hundred organizations, with definite declarations of faith, each one claiming, in effect, to embody the teachings of Jesus and His inspired apostles. Then there is the Roman Catholic Church, and the Greek Catholic Church, each claiming to be the original church of Matthew 16:18. That these bodies are hopelessly divided is well known. Does Christ recognize those who formulate the conglomerations of mis-statements and false teachings of His Word, as being those who constitute His Kingdom? To teach such borders on blasphemy. The Bible distinctly teaches that Jesus will rule His kingdom with a rod of iron. Then how does it happen that He permits men and women of such moral depravity, as many modern church folk are, to occupy choice seats in His kingdom? Then there is that self-appointed, and self-styled Federal Council of the Churches of Christ in America, whose founders and present promoters claim they have gathered the good in all evangelical denominations in America, and claim to speak officially for twenty millions of American Christians. I have the printed record of their lives and affiliations, so don't say I do not know what I am talking about. Most of them are rank Modernists, and are using all their powers trying to help the Communists, backed by Russian Communists, to get control of this nation. It was that bunch that brought Kagawa, the Jap, to the United States. For the benefit of those for whom I write, let me

say that Modernists deny the inspiration of the Bible; deny all the miracles of the Bible; deny the Diety of Christ and His atoning death on the cross. They also deny the resurrection of Jesus, and teach that He will never return bodily to this earth. Now I ask, is that a part of the kingdom of heaven? If you accept anybody's theory that "the church" is "the kingdom", then you must take that bunch in with all the others. They have their names on the so-called church rolls; and many of them hold high official positions in their respective congregations. One of our "leaders" said, "Kagawa is the greatest living Christian in the world to-day". So far as I know he has never retracted that statement. Kagawa said Jesus was the highest product of evolution. He also said Jesus did not know that He was the Messiah until He was nailed to the cross. If that is the teaching of a great Christian, then I do not know my Bible. I have his written statements in his books. I know what I am talking about. What am I doing? I am showing that no one, nor all of these "church" organizations combined, constitute the kingdom of heaven. It simply is not on earth now; and our people should not talk of building up something that has not been set up.

L. D. Posey, Long Beach, Miss.

ALL FOR HIM

Are there none so blind as those who will not see? When two of us read the same scriptures and believe so differently as Baptists on the question of Kingdom finance. In the Baptist Record you seem to hold that the 7th chapter of Hebrews teaches the Gentiles to tithe, while if it teaches me anything it is that we have a new priesthood and a new law governing that priesthood. When the first church at Jerusalem started out to build the Kingdom of God we hear nothing of the Jewish tithe, for to give one part to the church and nine parts for self was against the teaching of our Lord, who said, "Lay not up for yourselves treasures on earth."

Note the confusion on Matt. 23-23, in that Jesus was teaching that Christians should observe the tithe, when this was only a scathing rebuke to the hypocritical scribes and

Pharisees who strained out the gnats of the law to keep when they were under the whole of the law that they did not keep. Jesus never did mention a tithe except to condemn him. A baseless error has been taught from this scripture too long.

Tithing is the religious foundation for our luxury and poverty system of the present-day church practice. While the Dictators of silent contempt fail to see any virtue in the faith and practice of the Jerusalem church when "all that believed were together and had all things common," this financial system was the cause of the parting of the ways between Judaism and Christianity, which came to a head when Ananias came to the apostles "and brought a certain part and laid it at the apostles' feet," Acts 5-2, and received the judgment of God's great displeasure.

From that time on, no more of the "certain part" believers joined themselves to the church and the High-priests with the Saducees rose up and cast the apostles into the common prison. One of our common failures today is to draw any distinction between the communism of a christian brotherhood and a military state communism, the one, a love of obedient service, the other a fear of the firing squad. I accept the challenge of your last statement "that Jesus requires more of us to carry on his Kingdom than was required of the Jew under the law." Believing that Jesus has left the task of building his Kingdom on earth to plain regenerated men and women and that this task is so all-important that it calls for all of our time, talent, and wealth, not just one tenth, I can not believe that the simple evangelism of sowing the good seed in the briars and thorns by the rocky highways will bring in the Kingdom on earth.

The degeneracy and confusion of the times call for a radical and a stronger plan for God's people. Not man made but reverting back to when they sat at the feet of Jesus learning of him and later were filled with the power of the Holy Spirit when all that believed "were together."

This is my only hope in a stricken world—A local colony of believers where the strong can for Jesus' sake bear the infirmities of the weak, looking after their physical needs as well as their spiritual life. The Evangelist has taken himself entirely too seriously in Kingdom building. They have their calling and labors, but are running the church one sided, and it is headed for the rocks. What we most need is God's ministering stewards ready to make the sacrifice in building the Christian home, providing physical needs. Let the church do this, don't wait for Caesar to do it. Nominal religion

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Write Merrill D. Moore, President, Murfreesboro, Tennessee.

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By Louis J. Bristow, Supt.

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New Orleans.

not christian that is not and will not work is cursing civilization today.

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L. B. Cole

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